The Priest

Edited By Priests For Priests

March, 1955

urrente Calamo 163

rouble Ahead? 185

he Priest And
Social Security 190

The Lord," by
Romano Guardini 194

rengthening the
Catholic Press 199

New School
Necessary? 204

here Are Your
Converts? 218

de and Cult 223

ok Reviews 230

rrespondence 244

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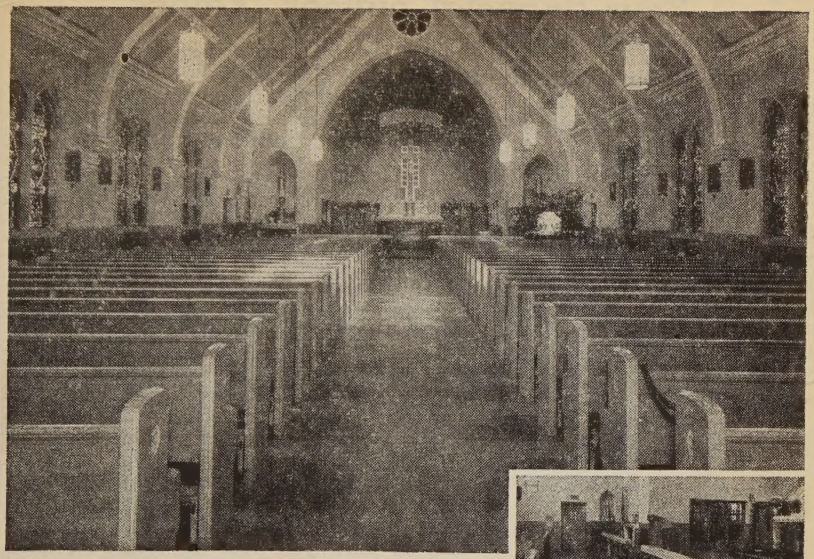

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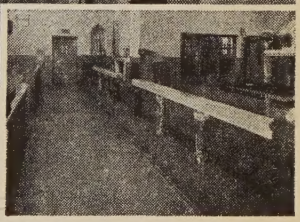

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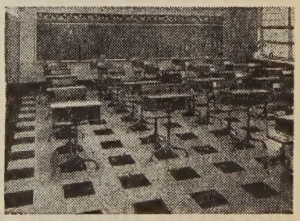
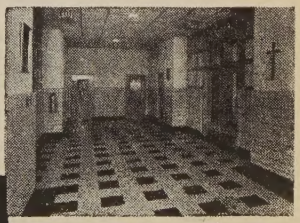


Huntington Wax protects the floor.



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THE following priests of the Archdiocese of Los Angeles have been raised by the Holy Father to the dignity of

Prothonotary Apostolic:

Dolan, Bernard J.

Domestic Prelate:

Bell, Alden J.
Carvill, Michael
Corcoran, Peter J.
Hanrahan, Peter T.
Lee, Michael A.
McLaughlin, James F.
Meade, Harry C.
Moran, Thomas
Murphy, Thomas
O'Keeffe, Gerald
O'Toole, Thomas N.
Pierse, Patrick
Shear, Patrick

Papal Chamberlain:

Hawkes, Benjamin G.
Roche, Patrick
Sullivan, Daniel

Nota Bene

RELIABLE authority has issued a warning against the activities of one Ramon Gomez, who has attended various seminaries in Venezuela and Colombia *without achieving ordination,* who has presented himself as a priest in some

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quarters and has succeeded in obtaining faculties to exercise the sacred ministry.

It is feared that this unfortunate youth, who has completed his theological studies, may present himself to an Ordinary in some country where he is not known and try by every possible resource to have himself ordained a priest. The information comes to us through NC-News.

Since writing his article for this present issue, Father Cronin tells us that a new booklet has been issued by the Government. Its title is "Facts For Clergymen, the 1954 Amendments to the Social Security Law." It can be ordered from the Superintendent of Documents at five cents a copy or $3.00 a hundred. (They won't accept stamps in payment.)

Random Jottings

OUR 1954 index is now prepared and may be had by writing to our business office in Huntington, Indiana.

* * *

Reading the London *Universe* we discovered that the editor of San Diego's diocesan weekly *The Southern Cross* was born in a lighthouse. So when Father Daniel O'Donovan went back to Ireland recently he began a tour of lighthouses. Each of his seven brothers and sisters was born in a different one — from which you will be right in surmising that his father was a lighthouse keeper and one who was kept very much on the move.

A year ago Fr. O'Donovan became the San Diego diocesan di-

THE PRIEST **MARCH, 1955** **VOL. 11, NO. 3**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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ABBÉ PIERRE

AND THE RAGPICKERS OF EMMAUS

by Boris Simon

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Currente Calamo

rector of school athletics. As such, he took on the job of sports writer for *The Southern Cross*. He did so well that he was made editor.

As a young priest, Fr. O'Donovan served in Liverpool.

* * *

Father Mark Tennien has been sending us his monthly "Mission Bulletin" from Hong Kong. It's wonderful, with authoritative articles on the missions all over the world. Although there is a picture section in each issue, don't look for literary style and dramatic adventure. It's reading for the mature apostle. In fact, since it goes all over the world, a third of the articles are in French.

We are told that many of the embassies and consulates throughout the Far East subscribe because of its authentic reporting of Communism and its advances, with firsthand accounts from refugee priests and religious. Annual subscription rate for the U.S.A. is $5.00.

* * *

Another Maryknoll achievement is Father Considine's "Africa." Make it your spiritual reading this Lent. It will open your eyes. Although the book runs to 400 pages and sells at $4.00, Africa is so big that Father Considine could cover only "Black Africa" in his survey. But as far as it goes, it is a veritable encyclopedia of mission history on the Dark Continent. Father Considine traveled everywhere and met everyone. You'll enjoy his easy style, too — and the pictures.

'N.C.C.A.'

THE National Clergy Conference on Alcoholism will hold its yearly conference for '55 in Kan-

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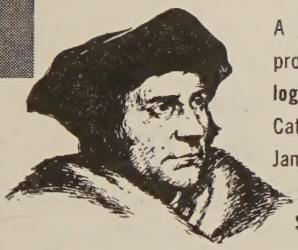

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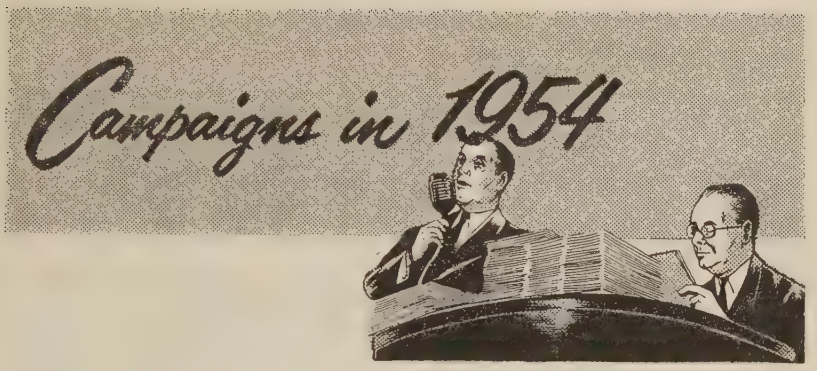
They mean that 1955 can be the year which sees the solution of overcrowded conditions in your church or school, the repair of your roof, the construction of a suitable



rectory, the establishment of a Catholic hospital in your community, or the construction of a Central Catholic High School.

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continued on next page

TYPICAL CAMPAIGNS IN 1954

	OUR GOAL	ACHIEVED
GRADE SCHOOLS AND SCHOOL EXPANSION		
St. Joseph Parish, Bradenton, Fla.	$65,000	$67,997
Most Holy Redeemer Parish, Sulphur Springs, Fla.	$60,000	$72,981
Sacred Heart Parish, Homestead, Fla.	$75,000	$78,091
St. Joseph Parish, Lakeland, Fla.	$80,000	$92,000
St. Joseph Parish, Marion, Iowa	$80,000	$100,316
Holy Rosary Parish, Jacksonville, Fla.	$110,000	$103,493
St. Patrick Parish, Rolla, Mo.	$50,000	$108,762
Sacred Heart Parish, Calumet, Mich.	$75,000	$114,027
St. Peter's Parish, The Dalles, Ore.	$100,000	$178,000
St. Philip the Apostle Parish, E. St. Louis, Ill.	$175,000	$178,613
St. Columbkille Parish, Dubuque, Iowa	$225,000	$305,168
St. Peter's Parish, Kirkwood, Mo.	$275,000	$361,759
CHURCHES AND CHURCH ADDITIONS		
Canadian Martyr's Parish, Regina, Sask.	$30,000	$45,137
Our Lady of Lourdes Parish, Melbourne, Fla.	$60,000	$73,525
Our Lady of Lourdes Parish, Richmond, Va.	$100,000	$104,898
St. Vincent de Paul Parish, Weyburn, Sask.	$55,000	$117,496
Sacred Heart Parish, Regina, Sask.	$120,000	$121,707
St. Cecilia Parish, Clearwater, Fla.	$100,000	$125,692
St. Anthony Parish, Charleston, W. Va.	$100,000	$155,221
Little Flower Parish, Regina, Sask.	$120,000	$212,500
St. Patrick Parish, East St. Louis, Ill.	$135,000	$215,310
Our Lady of Grace Parish, Minneapolis, Minn.	$225,000	$312,638
Assumption Parish, Jacksonville, Fla.	$200,000	$385,833
PARISH HIGH SCHOOLS		
St. Ambrose Parish, Ironwood, Mich.	$125,000	$154,976
St. Pascal Baylon Parish, St. Albans, N. Y.	$200,000	$370,000
DIOCESAN APPEALS		
Diocese of Nelson, B. C.	$375,000	$462,000
Archdiocese of Winnipeg, Manitoba	$700,000	$871,706

CHURCH AND SCHOOL	OUR GOAL	ACHIEVED
St. Sebastian Parish, Bessemer, Mich.	$100,000	$116,009
St. Agnes Parish, Charleston, W. Va.	$70,000	$161,982
Our Lady of Lourdes Parish, Daytona Beach, Fla.	$100,000	$181,584
REHABILITATION OF BUILDINGS		
Sacred Heart Cathedral, Richmond, Va.	$100,000	$135,597
Sacred Heart Cathedral, Duluth, Minn.	$150,000	$145,884
HOSPITALS		
Clement Atkinson Memorial, Coatesville, Pa.	$60,000	$94,000
St. Joseph, Oakes, N. D.	$100,000	$106,285
St. Joseph, Lancaster, Pa.	$700,000	$657,948
DEBT REDUCTION		
St. John the Baptist Parish, Estevan, Sask.	$75,000	$91,663
St. Matthew Parish, Jacksonville, Fla.	$140,000	$185,115
PARISH HALLS AND AUDITORIUMS		
Infant of Prague Parish, Jacksonville, N. C.	$75,000	$106,788
Holy Family Parish, Miami, Fla.	$150,000	$154,673
Holy Cross Parish, Lynchburg, Va.	$150,000	$191,255
CONVENTS		
St. Andrew's Parish, Lemay, St. Louis, Mo.	$200,000	$201,534

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sas City, Mo., as guest of His Excellency, Archbishop O'Hara. The following speakers have been announced by Father Pfau, Secretary, in a letter to us: Dr. Menninger of the famous Clinic, Dr. Nason of Kansas City, himself a member of AA for fifteen years; Dr. Oberhauser, Provincial of the Congregation of The Most Precious Blood, Fr. Kennedy, Head of the Department of Alcoholic Studies at Le Moyne College.

If you have read any of the Conference's annual Bulletins or have followed the articles made available to us by Fr. Pfau, you will agree that the convention holds more than ordinary interest and relevance.

Incidentally, at our first opportunity we will publish another article on this vexed and timely topic, by Fr. Ford, S.J., who has devoted years of research to the field.

Odds & Ends

ACCORDING to Father Rudolf Goethe, two other Protestant ministers, legally and validly married like himself, have been ordained priests. Still others are awaiting their dispensations, granted only in individual cases and by the Holy Father personally. In each case a pledge of celibacy is required.

In granting Father Goethe's dispensation, the Holy Father acted on the recommendation of Bishop Stohr, strongly supported by Father Joseph Grendel, S.V.D., of the Catholic University of Fribourg in Switzerland, a consultor of the

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Holy Office. After Father Goethe's ordination, Bishop Stohr said that there never was, nor is there now, any question of abrogating priestly celibacy; and that the present case represented a special ruling for a specific and very small group of people.

One could well imagine that news of this precedent would make the Anglican and Episcopalian Hierarchy more than a little anxious.

* * *

It always strikes us as one of the great dilemmas of Canon Law when we apply for a mixed marriage dispensation with its implied suggestion that the man or woman is strong enough in the Faith to rear a Catholic family in the face of a non-Catholic partner. Reason for the dispensation: If it is refused, the Catholic has so little faith that he will run off and attempt marriage anyway.

* * *

In case you are asked, it's true that a Wisconsin priest has been sent up for a year as a result of an accident caused by his careless driving. He has permission to say Mass daily at a nearby church.

* * *

Paul Claudel (who died on February 23) registered an emphatic protest against Mass said facing the people. It has "completely overthrown the ancient ceremonial to the complete bewilderment of the faithful. There is no longer an altar. There is just a vague trestle covered with a cloth which painfully recalls the Calvinistic bench." Said table "had to be cleared of 'accessories' which cluttered it up; not just the candlesticks and vases of flowers, but nothing less than

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the tabernacle, the crucifix itself. The priest says his Mass in a vacuum . . .

"I would resign myself — with an immense chagrin since, so it seems, one can no longer ask of the crowd any spiritual effort and it is necessary to shove in their faces the most august mysteries — to seeing the Mass reduced to the primitive Lord's Supper, but then the whole of the ritual would have to be changed."

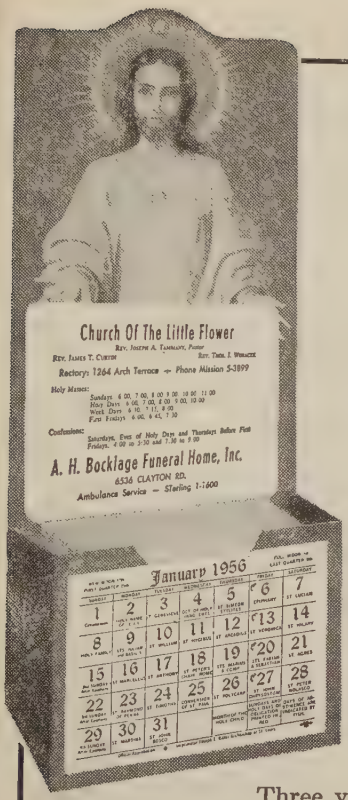
Segregation And The Church

WE are indebted to Alan Paton, author of two best sellers *(Cry, The Beloved Country* and *Too Late the Phalarope),* for his warm commendation of Catholics in the U. S. with regard to integration of Negroes into our school system.

Said Mr. Paton in *Collier's* recently, "I visited St. Anthony, a Catholic grade school in Washington. There are 30 colored children there out of a roll of 676, the first having been admitted about six years ago. A little white boy in the school, Brian Clendenin, explained to me that the soul was important, not the color. The Catholics in Washington mean to stamp out discrimination; they were not waiting for a Supreme Court decision."

Himself an Episcopalian, he frankly cites the dissatisfaction he and his friends had felt at the delays on the part of his own communion: "The church could have been more courageous."

Which reminds us — it did take courage on the part of our own leaders! Just as it took deep faith



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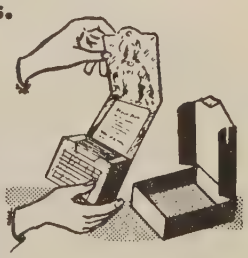

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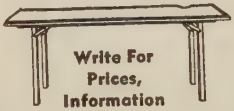

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on the part of some of our Southern brothers, and humility, and the spirit of obedience. Mr. Paton singles out for special notice Archbishop Ritter of St. Louis, and the dioceses of Richmond and Raleigh — where, though he does not mention names, we know the positive stand taken by Bishop Ireton and Bishop Waters in the very heart of the South. Bishop Begin of Cleveland he notes as having denounced "local councils of the Knights of Columbus who had excluded Negro membership."

It is true, of course, as he says, that "the Catholic Church has advantage over other churches in these matters; its government is hierarchical, and its discipline therefore greater. One cannot leave the Catholic Church and set up another. Although there can be (and are) separate Negro parishes, there cannot be a Negro Catholic Church," and he concludes: "It seems to me that of all the great churches of America, it is the Catholic Church that in the last few years has shown the greatest willingness to be more obedient to the will of God than she had been."

The Catholic Effort

In connection with this whole question it might be well to add that the results of an N.C.W.C. survey show just how rapidly racial integration is proceeding, more rapidly than in the public schools. It is certainly significant that we have experienced no disturbances such as, e.g., those in Delaware have encountered; no evasion like the legal sophistries offered in some Southern states by harassed or bigoted politicians. Actually, of course, the decision

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of the Supreme Court is not at all binding on us.

Here is the overall picture given by the survey. In many instances where the public schools were just beginning to move toward integration or not moving at all, Catholic schools had been successfully integrated for years. In almost all of the South except the border states and the District of Columbia, public school children still had to go their separate ways — whites to their schools, and Negroes to theirs. Public officials in at least four states, moreover, have been trying to disregard the tribunal's decision.

A Northerner cannot always understand this problem — unless he takes time to heed abuses in his own North (race-riots, etc.) — hence he may not readily appreciate the need for caution and for an appreciation of the personal equation. It is with such an understanding that in some areas of the deep South, action has been indirect. While race barriers are being swept away here too, the program has been a quiet one. Why wave a red flag in front of a bull?

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Letters to the Editor

CERTAINLY we priests should write more letters to the sec-

(Continued on page 242)

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The Priest

THE PRIEST MARCH, 1955 VOL. 11 NO. 3

Editorial Comment

Trouble Ahead?

IN a national press release last January, Msgr. Frederick G. Hochwalt, director of the Education Department of the National Catholic Welfare Conference, protested the publication under the auspices of the Educational Policies Commission (NEA) of a booklet entitled *Public Education and the Future of America.* The booklet, said Msgr. Hochwalt, "called upon all Americans to make an act of faith in public education"; in effect, "labels Americans who believe in the values of both public and private education as persons of questionable loyalty"; and "seems to urge all Americans to make the public schools good enough to put the private schools out of business."

Thanks to Msgr. Hochwalt, we have secured a copy of this possibly historic document. He has analyzed it, if briefly, with insight and accuracy. It will indeed "disturb and confound many Catholic educators as well as parents of Catholic school pupils." What "disturbs" the present writer (as well as others) is the growing prevalence of this kind of NEA thinking—to which we have adverted in other editorials. What "confounds" us is the amazing facility with which this type of professional pedagogue can cite the basic principles of democracy on which we are all agreed, and from them argue in candor and confidence to educational tyranny.

Public Education and the Future of America thus embodies a startling non-sequitur, but scarcely the first nor yet the last to come out of Teachers' College, Columbia University.

"Americans, traditionally a practical people have always been deeply conscious of certain ideals. For generations they have cherished the values of freedom, equality, and self-government in their national heritage"—thus the first fine sentence.

Next follows a good substantial summary of the Declaration of Independence: "All men are

created equal; they are endowed by their Creator with certain inalienable rights; among these rights are life, liberty, and the pursuit of happiness; to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; whenever any government becomes destructive of these ends it is the right of the people to alter or abolish it . . ."

Individual Liberties?

You'll forgive our citing these democratic commonplaces at such length, for they are magnificent commonplaces. Further, they are the basic principles one looks to for the establishment of private schools. In the very words of this same booklet: "In (these principles) is rooted the whole commitment to individual liberty—the freedoms of speech, of the press, of conscience, of assembly . . . freedom of the individual from arbitrary acts of government; and opportunity for each individual to seek in his own way those material and spiritual ends which promise to give meaning to his life."

We hold these truths to be self evident? What about the right to existence of private schools? Is this clearly established? By no means! You have (and we have) somehow missed the point of the whole discussion.

"For more than a century, the American people have sought to develop an education *uniquely* (italics ours) designed to further this way of life; the product of their labor has been the American public school." Here the hundred page eulogy begins: "Nowhere else in the world(!) is there a school approaching it in character, scope, magnitude, and responsibility." It is "the realization of this dream" of "the ideal of universal education"; its goals — "education for health, command of fundamental processes, worthy home membership, vocational fitness, effective citizenship, worthy use of leisure, and ethical character."

It is the public school which by implication and insinuation alone has "helped to induct more than 30,000,000 immigrants into American life," "helped to unite the American people," "enriched the spiritual life of the American people," "helped to make the American economy a miracle of production," "provided keys to knowledge and understanding," "nurtured loyalty to the American way of life," etc. *passim* and *ad nauseam*.

It is not that, for a moment, we Catholics quarrel with public school education as such or impugn in any way its rights to existence or deny its relevance to the modern situation. It is simply that we want both private and public education.

Said Fr. A. A. Lemieux of Seattle University, independently but in the same month this booklet appeared: "Our great public school system was organized to supplement, not supplant, the private schools of the nation, and together, these types of institutions comprise the finest educational system on earth. Both must be supported in order to meet the needs of America's growth." Said Archbishop O'Boyle of Washington, D.C., at almost the same time in an address to the American Association of Colleges in a passage pertinent here: "I acknowledge the cogent reasons which prevent any formal instruction in religious doctrine in the schools."

Totalitarianism

Hence we welcome the public school system, we understand its religious neutrality, we are not seeking to "infiltrate" it. We want it left alone just as much as we ourselves want to be left alone. In the light of constitutional history we have always thought that Americanism meant as much: the right to differ and the duty to live in harmony in the midst of difference, not monolithic conformity or enforced uniformity for its own sake—this last we thought was of the essence of totalitarianism.

Unfortunately there are too many modern theorists in the field of education who can no longer read the Constitution rightly. The same Fr. Lemieux we quoted earlier had just attended a state hearing on educational programs and policies. Of it he wrote in *The Catholic Northwest Progress,* "it was startling to hear some individuals present at Governor Langlie's recent education conference in Olympia challenge the very right to existence of private schools." A Methodist Bishop of Charlotte, N.C., has likewise warned that "in recent years we have witnessed an alarming movement toward the secularization of education." Cardinal McIntyre warns that the objective is "to establish a common universal state education which will place every child in a public school." It is indeed hard to arrive at any other conclusion from a careful reading of this report.

Foreign and a Failure

If one writes that "the Public-school system is typically and purely American"; that "the public schools are indigenous to the American way of life"; that "the American program of public education has a *unique* (italics ours) relationship to the cultivation of the human talents that are particularly needed in facing the problems of America's future" there is only one possible denomination for private education: it is foreign and a failure.

It would be somewhat reas-

suring if even these last remarks could be written off as bragadoccio or naive complacency without the implications we find in them. But that such is not the case, that we are, on the contrary, witnessing the rise of a "neo-nativist orthodoxy" (Msgr. Hochwalt's apt expression), some kind of contemporary APA movement, is borne out by the booklet's treatment of the Oregon statute of 1922.

This it was which resulted in the famous Oregon school case and the apparently now to-be-discarded decision of the Supreme Court in 1925, ruling the law unconstitutional and declaring in lofty language worthy of repetition:

> "The fundamental theory of liberty upon which all governments in this union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public school teachers only. The child is not the mere creature of the state; those who nurtured him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

On this the booklet comments as follows: "The meaning of this momentous decision for education has been a subject of debate almost from the moment it was handed down." Noting with obvious dread the "substantial expansion of private—particularly church-related — school facilities" the critical question is posed thus: "Whether the common-school ideal (will) continue to command the support of most American citizens." On this outcome depends "much that for more than a century had been at the heart of the American life."

Should any one still find the language ambiguous (as it is intended to be?) let him recall that a famous public-school educator once labeled this Supreme Court decision "the first step in the wrong direction."

Let him also read the anonymous article in *Frontiers of Democracy* for April, 1943, entitled: "Shall We Revive the Oregon School Law?" This article points out that though the law was ruled invalid by the courts "with the new attitude on the United States Supreme Bench there is no certainty that the decision would now be against the law." It frankly advocates a nationwide Oregon law alleging that the private school "exists primarily to shelter the privileged from the common-run" and that "such segregation in the degree present tends to hinder the mutual give-and-take of conference and opinion necessary to the successful operation of a democracy."

Shutting Minds

Narrowing the issue to the

Catholic school the author writes that it "exists primarily to segregate its school population from assimilative interaction with the rest of the people. Insofar as the parochial school succeeds, it builds a mind different from the common American mind." It labels parochial schools as dogmatic, shutting the minds of pupils to inquiry and discussion. The result — "the democratic process is closed to them."

This is the context in which the remarks of *Public Education* anent the Oregon School Bill can be properly understood. It is the claim by one group to define the democratic process in its own terms, then to impose that definition upon other groups in virtue of the law. Representative Paul W. Shafer of Michigan made this charge almost in these same words. One can read with a great deal of profit his speech of March 21, 1952, entitled "Is There a 'Subversive' Movement In the Public Schools?"

It is, indeed, difficult to restrain from extracting many more quotations from that carefully documented and disturbing address of Representative Shafer. Our Catholic people who have not read or even heard of the numerous bulletins and magazines, year books and trade sheets of "Progressive Educators" (so-called) can scarcely be aware of the blasphemies currently uttered in the name of American democracy. Naturally they are startled when some more outrageous utterance makes the front page of their local Catholic paper.

Unfortunately it would now appear that such expressions are but surface disturbances, "white caps" on a troubled sea. Msgr. Hochwalt observes, and rightly, "We know from experience that the Policies Commission's proposal does not reflect the thinking of all the public s c h o o l administrators with whom Catholic teachers and administrators have been associated in projects for the common good of all school children in both p u b l i c and p r i v a t e schools." But possibly it is not without significance that no NEA representative at this writing has yet repudiated the expressed policies of the Commission. Should one deem it wise to do so, there is still the POAU to consider; still the concerted insistent opposition of the Scottish Rite; still the wide dissemination of the view that our schools are "divisive"; still the secularists who twist the First Amendment beyond recognition, in defiance of history and jurisprudence; still power groups and an alien philosophy that calls for further study and exposition.

There well may be trouble ahead!—G. J. G.

The Priest And Social Security

John F. Cronin, S.S., Ph.D.

Pro and con financially

As of the first of January of this year, most American priests find themselves eligible to join the social-security system and to enroll for old-age benefits. Coverage may be elected by any of the clergy, except those in religious orders having the vow of poverty. Admission to the system is optional, but once a priest has chosen to enroll, he may not later withdraw.

This poses a practical problem for priests in the United States. Is it to their advantage to obtain these benefits and pay the corresponding taxes? If a priest decides to enter the system, what steps should he take? This article attempts to present the more important facts in the case, so that a reasonable decision can be taken.

Before going into more detailed issues, it is essential to realize the basic difference between social security and private insurance. Social security, by the very nature of the system, is directed toward the broad needs of society. It aims to protect our nation from the problems occasioned by indigent old age or by premature death. In the light of these aims, certain classes of recipients are favored over others. The applicant cannot seek a form of coverage tailormade for his own needs, as he could with a private insurance company.

Because of the social nature of the system, the following classes are favored: low-income groups over high - income groups; married persons over single persons; widows, especially those with dependent children; and older persons just entering the system over younger persons entering the system. It is possible, for example, that two taxpayers contribute the same amount, live to the same age, and yet receive different amount of benefits, because of different marital status.

In the social- security system, the insured person does not build up any equity upon which he might borrow, as is the case with private life insurance. He may obtain benefits when he reaches 65, but only provided that his unearned income is under $1,200 a year. (From his 65th to 72nd year, he loses one month's benefits for each $80 earned above the prescribed amount.)

Monthly Benefits

The amount of benefits obtained is based on average monthly earnings (with the four

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One of our foremost Catholic economists, Father Cronin is an editor of "The Priest."

lowest years eliminated, to take care of sickness or other similar contingencies). Under *present* regulations, at least, earnings are defined in the same way as income for income-tax purposes. A priest considering social-security coverage should estimate his *future* income (only income received *after* he elects coverage counts for benefit payments) and then judge according to the following table:

Monthly Retirement Payments

Average Monthly Earnings	Monthly Benefits
$ 70	$ 38.50
120	62.50
170	72.50
220	82.50
270	92.50
310	100.50
350	108.50

To secure these benefits, the insured pays a tax of 3 per cent on his annual income. This figure is scheduled to rise by ¾ per cent in 1960, 1965, 1970, and 1975, until it reaches a total of 6 per cent. This tax must be paid for at least 18 months, for the applicant to be fully insured. He must also earn at least $400 each of these years. Three other practical steps should be noted:

1) The applicant should obtain a social-security card from the nearest office of the Bureau of Old Age and Survivors Insurance. There are 500 offices throughout the country.

2) He must file with the Internal Revenue Bureau a certificate electing coverage. This can be obtained from the District Director of Internal Revenue, the same office to which income-tax payments are sent.

3) In paying his income tax, he fills out Schedule C and C-a, of income tax form 1040, reporting his earnings as self-employment income. He then pays the social-security tax on that amount, starting with returns filed in 1956, or the year after he elects coverage.

A priest may elect coverage at once, but must do so not later than April 15, 1957. Newly ordained priests have two years after ordination to make their decision. Priests who are presently 65 or over may enter the system, and can receive benefits after they have paid the tax for two years, provided they earned at least $400 during each of these two years.

The Main Facts

These are the main facts involved. They are rather complicated, but the prospective returns are important enough to warrant careful consideration. In the light of these facts, would the average priest benefit by electing social security rather than some form of private insurance?

For the small minority of Catholic clergy who are not of the Latin rite and have exer-

cised their right to marry, there is no doubt that they should elect social-security coverage. They and their families would be far better protected than would be possible under private insurance.

For the celibate clergy, considering only a matter of financial returns, a distinction must be made between older and younger clergy. We may assume, for example, that a pastor who is presently 55 years of age and has a monthly income of $120 elects coverage. He will pay $3.60 a month for five years, $4.50 a month for the next five, or a total of $486 in taxes. In return he will receive benefits of $62.50 a month (provided his unearned income is under $1,200 at that time). In eight months he will receive all he paid in, and still obtain benefits for the rest of his life.

A newly ordained priest whose average income may be the same amount will pay from four to seven times as much as the pastor just cited (provided the tax rate rises every five years as scheduled). It will take him three to five years just to recover the amount he has paid into the system.

From a strictly financial point of view, there are greater incentives for the older clergy to elect coverage, in contrast to younger priests. If a younger priest is interested in supplementary income for his old age, he might be able to get a better return from a private insurance company. He might receive benefits at a younger age than the federal system permits. He builds up an equity which could be willed to relatives or charities, should he die before the retirement age. Under social security, a single insured person who dies before the age of 65 gets only a small lump sum (not to exceed $225) for burial expenses.

Financial Hazards

Even more fundamental is the question of what financial hazards a priest faces. In our country, it is rather rare that a priest lacks adequate financial resources in his old age. As a rule, he remains a pastor until he dies. For the exceptional case, where a priest resigns a pastorate because of ill health, some type of medical insurance covering loss of income might be a better investment. No general rule can be laid down for this situation, because of diversity in diocesan systems for aiding sick priests.

In general, however, an insurance-minded priest might better consider the hazards of serious illness, rather than the danger of indigent old age. Ordinary illness is not much of a problem, thanks to the charity of doctors and sisters in our hospitals. But catastrophic illness or accident, which would prevent a priest from working

over a period of years, is quite another matter. Priests might well inquire into the availability of policies which cover heavy medical expenses and loss of income. Such policies may be hard to obtain, but they are worth the search.

One final factor might be considered regarding social-security coverage. This concerns the possibility of voluntary retirement by older priests. There may be situations in which the burdens of the parish are too great for an older pastor. He may wish a few quiet years of prayer and contemplation, before joining the company of the elect. He may choose to live in some institution, be available for consultation and spiritual guidance for the younger clergy, and yet not be tied down to a rigid and specified schedule of duties. Such a choice may appeal to some priests, but they may lack the financial resources to make this decision. Social security would help in instances of this nature.

The Ultimate Decision

The ultimate decision must be made by each priest for himself, unless an Ordinary should ask his clergy to follow a uniform policy on the matter. This article gives certain salient facts which might help in the reaching of a decision. If it appears to be weighted somewhat against electing to enter the system, it is only because social security was designed primarily to protect the average married wage-earner. Others also may profit from the system, but the benefits gained are not so clearly evident.

(This article presents the personal research and views of the author. It does not represent any policy decision of the hierarchy or their representatives in the National Catholic Welfare Conference.)

Impressive Statistics

1,786 dailies with 54 million circulation; 8,000 weeklies with 86 million circulation;

2,000 general magazines (the first 130 have 200 million circulation);

10,000 books published each year with a printing of approximately 75 million copies;

259 million copies of pocket size books distributed through 1,100 wholesalers and 100 thousand news stands, drug stores and similar outlets;

Hundreds of movies seen by 55 million persons weekly.

Hundreds of thousands of programs transmitted over 27 million television and 110 million radio sets. —**Christopher Notes.**

"The Lord," by Romano Guardini

Louis Arand, S.S., S.T.D. *An extended review*

THE title of this book may easily prove misleading, for it naturally suggests a "Life of our Lord." But this is in no true sense of the word the story of Christ's life and times, although it tells us much about the Lord and His teaching. We find here no chapters describing the advent of Christ into history. There are no long or involved attempts at tracing his lineage either through Mary or Joseph. Nor are there learned disquisitions on the geography or topography of Palestine. No discussions about the Jewish people from whom Christ is, according to the flesh. No flights into history to establish from pagan, Jewish, or Christian sources the reality of Jesus Christ. Neither is there any attempt at chronological arrangement of material, save in the very broadest sense of the word. All this and much more is simply taken for granted and as lying outside the scope of the author.

What then does the book purport to be, and what was the author's objective in putting it together? Father Guardini has already given us a completely honest and fairly adequate answer to those questions in his preface. "The Lord" is a book of meditations, he tells us, on certain sayings and teachings of Christ, and it was published in order to proclaim His message and His works. That it is so is not at first sight obvious, for the matter of the book is not arranged according to any accepted method of meditated prayer. Perhaps, therefore, it would be more accurate and enlightening to say that the author passes in review, generally at the beginning of each chapter, a scene in the life of Christ, or calls to mind specific texts of the New Testament, and then proceeds to make his own personal reflections and observations upon this material.

These reflections are not necessarily of a pious nature, although at times they are quite that. They are more often flights of the mind and the imagination to the higher levels of knowledge where the heart, if properly guided by theology, is perhaps more at home than is the mind itself, and where it opens doors to the deeper mysteries of the gospel story. It is in this heady atmosphere that the author seems to dwell longest and with deepest satisfaction, and it is from these heights that he speaks his message of the Christ-life to his readers.

Publ. 1954 by Regnery, Chicago, pp. 552, $6.50.—Father Arand is President of Divinity College and Professor of Dogma at the Catholic University.

If, therefore, the reader is to derive any true and lasting profit from this book, he must be ready to soar high. For there is much in it that will pass meaninglessly over the heads of those not prepared sufficiently to receive its message. This is definitely not a book to be recommended for beginners or as mere pious reading. But even for those who are capable of at least introductory theological thought, the going will not always be easy. The reader should make up his mind from the start that one chapter at a time will be quite enough, even though most of the chapters are invitingly short.

Many a reader, I believe, will feel that frequently the author says both too much and too little. By this I mean that he succeeds in opening up many a problem and manifests such profound insights into their bearing on the Christ-life, that the reader raises his expectations for still greater things to come, only to find alas that the promise has not always been fulfilled. It is precisely, too, at such moments that the reader may agree with this reviewer that Father Guardini can be annoyingly vague, that he writes at times somewhat like a mystic who has had a tremendous spiritual experience but finds that words are totally inadequate to convey its reality to others who have not shared that reality themselves.

Certain Questions Remain Unanswered

Occasionally Father Guardini proposes solutions or uses phrases that will raise more questions than they answer. To mention just a few: Father Guardini presents over and over again a Christ Who, well into His public life, is still expecting Israel to take Him to its bosom as its spiritual savior, and that it is only when rejection comes that He turns His mind to a redemption through suffering and death. This is extremely difficult to harmonize with the traditional picture built on Christ's own testimony that He came into the world precisely to give His life as a ransom for the sins of men. Obviously, there is here a profound mystery, but it is merely part of that greater mystery where God's fore-knowledge seems to clash with man's free choice of action. Moreover, Father Guardini seems to hold in this connection that with the Jews' rejection of Christ a sort of second original sin entered into the world encompassing all men in its embrace down to the end of time.

In his chapter on Attachment and Detachment Father Guardini gives us an interpretation of the parable of the unjust steward that involves highly questionable inferences. Surely not all will agree with him that to understand our Lord's words it is necessary to affirm

that "all wealth is wicked," that all men are "base owners," that the "baseness lies in the roots of property itself," that original sin has "destroyed the possibility of natural ownership without fetters upon the owner or injustice to others," and that "in the sight of God even the most innocent ownership is unjust."

Again, when Father Guardini tries to describe humility in the God-made-Man, his language could be more guarded and still convey all the truth the human mind can assimilate. It is true that on p. 212 the translator is solely responsible for exceeding the measure of truth when she writes, "For had He come to earth as the Omnipotent One, it would have been impossible to reject Him." But it is also true that in several other instances the original German version comes close to saying just that. Such language may be strikingly vivid and drive home the desired effect, but one would still do better to couch one's explanations in phrases that will not even seem to inculcate a real loss of omnipotence in the God-Man and thus clash with the glorious directions of Chalcedon.

Christian Marriage and Virginity

A much more serious involvement through language will be found in the chapter on Christian Marriage and Virginity. And the fault here lies definitely not with the translator but with the author himself. Throughout this chapter the author asks whether for fallen man a monogamous marriage can be called natural, and he is quite clear in answering his question in the negative. But if monogamous marriage was natural to man in the freedom of Paradise, and Father Guardini concedes that it was, has it ceased to be natural because man's passions now tend to militate against the higher law of his being? In other words, do things cease to be natural to man whenever they become exceedingly difficult for him to control? This comes uncomfortably close to the fallacy that runs through one of the most notorious books of the last decade. The identity of the book should not be a mystery to anyone. What the author, it seems to me, should want to say, but unfortunately does not, is this: monogamous marriage is undoubtedly natural even to fallen man, but lifelong fidelity in such a marriage in all its attending circumstances comes not from man's native strength of will but solely from the supernatural help that comes from God's grace.

These are flaws indeed, but the over-all impression that the reader will get from Father Guardini's book is one of profound admiration for the author's intellectual ability and honesty, for his tender and deep devotion to the Lord, Whose

words and actions he tried so nobly and successfully to write deep into our hearts.

The Translation

Elinor Castendyk Briefs' translation is truly a remarkable piece of work. Her task was not an easy one, for Father Guardini's German can hardly be called simple and unadorned composition, nor is his style noted for its inherent clarity. Throughout the volume there are large patches of haze that are not easy to penetrate. They are due, it seems to me, to several sources. Obviously, the first of these lies in Father Guardini himself. A second reason would appear to be a certain kinship with some other German writers of our times chiefly of the neo-Protestant school, who use a fairly strange vocabulary infiltrated by existentialist phrases. The third is the fact that Father Guardini finds himself quite often overwhelmed by the profundity of the ideas he is trying to convey. Then, realizing that ultimately they defy human analysis, he piles phrase upon phrase.

The final result is not always greater clarity so much as it is variations on his central theme. It is precisely at these moments when his language tends to become vague and of course difficult to translate. But Miss (Mrs.?) Briefs is almost always equal to the enormous task she undertook. It is rather seldom that the reader is made to advert to the fact that he is reading Guardini in translation, so smooth and idiomatic is the work she has done.

However, in spite of her efforts and ability, the final result is not without its faults, some of which ought to be noticed. On p. 40 we have a sentence which simply makes no sense. It reads: "Supreme impossibility only images of the impossible can imply." Father Guardini is much more clear when he writes, "It can only be expressed by the impossible."

An Erroneous Turning

The serious mistake on p. 212 has already been pointed out, but on p. 352 the translator again exceeds truth when she writes, "When God enters the world He puts aside His omnipotence." A more precise reading would be: "He foregoes the use of His power." On p. 253 we have: "Here is no place for dialectics which see in Jesus a mere human suddenly, at a whim of God's transformed into the living No and Nevertheless of the divine Word." This is abracadabra to me, but this time Father Guardini himself must share the blame.

On p. 351 the word "Reue" becomes "repentance" (of Judas). It should be rather "regret." On p. 447 one finds a puzzling sequence of words: "Sanctity means genuine man's genuine liberation from self into

the spaciousness of genuine divinity." The correct reading, I think, is this: "To become holy means that the real man must get away from self to become incorporated into the reality of God."

On p. 463, "It is impossible to say without merging in religion," is supposed to give the sense of "man kann nicht mehr sagen, wenn man nicht ins Pantastische geraten will." Does not the author mean to say something like this: "Nothing further can be added without becoming completely unrealistic." On p. 488 the translator forgot a very important "not." It should read: "God does not speak . . ."

When brought together here in one place—and one could add others—these inaccuracies seem to add up to something slightly disturbing, and some may wonder whether after all we have been given an adequate and reliable translation. If so, let the reader remember that the English volume runs to 535 pages in what I should call large octavo. The real wonder then will be that the mistakes are indeed so very few.

If room permits, the publishers of this volume should get a hearty accolade for the attractive format in which they have dressed this book, and for the exceptionally legible print on sheenless paper.

Tribute from a Trial Lawyer

"For felicity of expression," says Mr. Stryker, "for terseness and aptness of statement, for tact in action, and for courage, the Apostle Paul as a trial lawyer stands in a class by himself. The record of his trials, from the time he was rescued from the mob in the Temple until he was sent to Rome, is the briefest, most accurate, and yet most comprehensive record extant. You will recall that when he was taken from the mob by Lysias, he was asked by Lysias if he was not a certain Egyptian, then an outlaw. He at once assumed an aggressive defensive, which he maintained throughout the entire proceeding, indicating in all things that he had not sat idly at the feet of Gamaliel. Paul states his whole case to Lysias in one sentence, considering the charges which had been brought against him. He said: 'I am a man which am a Jew, of Tarsus, a city of Cilicia, a citizen of no mean city.' Thus Paul's statement challenged the attention and won the confidence of the commander and he permitted Paul to speak to the mob, which he did in the Hebrew tongue. And what an opening! 'Men, Brethren, and Fathers, hear ye my defense which I make unto you.' "—From the book by Lloyd Paul Stryker. Quoted in **Information.**

Strengthening the Catholic Press

Piety, pleasure, profits through a Catholic School plan

Paul Bussard, Ph. D.

WHERE there is poor circulation, the patient is ill. Where there is none, he is dead. Where it is normal, he is vigorous.

This is true also in publishing. But where in a physical body circulation is a natural endowment, in publishing it is not. It is something the publisher creates or purchases.

How does a publisher achieve circulation—that is, how does he persuade people to read what he publishes?

One way is to write a letter to his friends, tell them about it and ask them to send him money, with which he pays the cost of authors, paper, printing and mailing. When he has exhausted his friends, he may write to strangers, perhaps millions of strangers, and try to sell them on the idea of reading his publication and of sharing the cost of producing it.

This is called Direct Mail; and the modern publishing world has made it a science with its own body of knowledge and its own rules of psychology and procedure.

Another way is for the publisher to put on his hat and go calling, so he can speak personally to his friends and persuade them to do what he tried to get them to do with a letter. Afterwards he may call on strangers; and, after that, hire other persons to call on either their friends or on persons who are strangers both to him and to them.

This is called Field Selling, and it too has been developed into a sort of science with rules of procedure.

Both these methods are subject to abuse. Both have publisher members banded into associations which aim to stamp out any abuse whenever and wherever it appears. Suppose, for example, a person represents himself as a salesman of a publication, whereas he is not, and collects money for a subscription. When the purchaser notifies the publisher, the chances are fairly good that the imposter will be located and punished within 24 hours.

No reputable publisher can afford to sponsor any circulation plan which cannot be operated in the same place year after year.

If it is done once, and the people of the community don't like it, or the salesmen don't like it, it cannot be done again effectively. No publisher can *afford* that kind of plan.

Dr. Bussard edits the "Catholic Digest."

Any field selling plan, then, to be worthwhile must be professional and honorable. It has to employ salesmanship but it must avoid any odious high-pressure. If the sale has left the customer angry or disgruntled, the salesman has failed even if he has made a sale. If that bad after-taste was caused by the Plan, then the Plan has failed.

The School Plan

Now let us examine the National Catholic Decency in Reading Program. Remember the simplest field selling is when the publisher calls on a friend or relative. Any refinement of that simple action makes it more complicated.

This plan—called, for short, the School Plan—employs students from the fifth grade on up through high school and college.

Let's look at it from the point of view of the student. One day there is a general assembly. A well - educated, well - dressed gentleman addresses the student body. He is a trained public speaker, he is interesting and doesn't talk more than 20 minutes. He tells them the school will earn a significant amount of money; and the children worthwhile prizes, provided they all do as he says.

Little Johnny emerges with a brightly printed folder. On it are pictured and listed 52 Catholic magazines and 54 publications of general interest. He goes home and shows it to his mother. She says, "Johnny, we subscribe to *Better Homes and Gardens* and to the *Catholic Digest*. If we renew those two will the school get some of the money? Will it help you win a prize?" "Yes, indeed," says Johnny. "Well," says his mother, "I was going to renew them anyhow so I may as well give them to you, since it won't cost me any more."

Now Johnny may call on his nextdoor neighbor or on a relative or two. He is not allowed to go up or down the street haphazard. That isn't good for him or anyone else. He has been instructed to be extremely courteous. He has also learned the basic rule of salesmanship: not —"Would you like to subscribe to a magazine"; but — "Which of these magazines would you like to subscribe to?" He offers a free choice of 106 fine magazines. Fifty-two of them are Catholic publications . . . *America, Catholic Boy, Messenger of the Sacred Heart,* OUR SUNDAY VISITOR, etc.

If he is refused, Johnny knows he must be even more courteous. He smiles and thanks the man for having been so kind as to listen to his sales talk.

It frequently happens that Johnny isn't ten yards away when he is called back. Most families read several magazines.

The Plan lasts only ten days in the school. So before the ten days are passed, Johnny brings the money and the subscription blanks filled out to his classroom. Two weeks later he gets the prize he has earned, a missal or a flashlight or a camera. These prizes are the best that can be purchased and they are pictured to Johnny exactly as he receives them.

Johnny has learned how to conduct himself in order to make a sale. He is happy and his customers are happy. No one has lost dignity and no one has experienced any ill feeling.

Therefore 1,000,000 Johnnies and Marys can do this year after year with both profit and pleasantness.

School's Point Of View

Now let's look at it from the point of view of the school and the parish. One day the pastor receives a call from that same well-dressed courteous Catholic gentleman, whom we call a Field Manager. He takes ten minutes to explain the Plan and ask permission. The pastor may say, "It's all right with me if it's all right with the principal of my school."

So he calls on the principal. If she, perhaps after consulting the faculty, gives her consent, a date is set. She knows the plan will take only a half-hour of school time and thereafter every thing is extra-curricular. She also knows that neither she or any member of the faculty will be burdened by details for this is a student project.

With the day and hour agreed on the man arrives and the Plan begins to operate.

What does it mean to the school? The direct benefits are two: It spreads the teachings of Catholic literature and it provides an additional source of income for the school. Thirty per cent of all monies brought in by students for subscriptions to general magazines remains in the school. Thirty-five per cent of all monies accruing from subscriptions to Catholic magazines stays in the school.

The economic phase is important. Let me emphasize it with specific case histories. A few years ago, Jim O'Neill, Sales Instructor, Boston area, stopped in to see Sister Virginia Maria, principal of the new central high school at Braintree. A short campaign was arranged and 335 students went out and grossed $2,933, using a list of only 29 publications! Two years later, 675 students brought in $7,532. A third campaign brought in $10,849.

In Baltimore, Bill Fenker introduced the plan in several schools with these results: Catholic High in Baltimore grossed $15,372.73; Harrisburg Catholic jumped from $8,000 to $10,200; the Institute of Notre Dame in Baltimore went over $8,000. The first six schools grossed $45,000.

In little Virgil, Illinois, the students of SS. Peter and Paul *averaged* $22.60 per pupil. In Canton, Ohio, Bob Mudgett found that Canton Central High, which averaged $7,000 per campaign, hit $12,234 last year. The nicest aspect of these campaigns is that they leave everyone happy—the pastor, the sisters, the students, and the family subscribers.

Promotes Decency

What does it mean to the community? It means that most of the families in it have been given a choice of 52 Catholic publications to subscribe to and about 54 general interest magazines which have been carefully screened for suitability, decency and inoffensiveness. These satisfy the legitimate interests of families, even though the publications are not Catholic. There is no Catholic *Popular Mechanics,* for example, nor a Catholic *Farm Journal* or *Poultry Tribune* or *Better Homes & Gardens* or even *Newsweek,* nor *Travel* nor *Field and Stream* nor *Motor Trend* nor *Good Housekeeping.*

All of them can be read with intellectual profit and without danger to faith or morals.

The ability of the Plan to secure circulation for these general interest magazines results in an important by-product, which we call secondary editorial control. For example, a magazine may go along for years without publishing anything that can be criticized. Then it will suddenly appear with an article or a picture or even an advertisement that offends against the faith or Christian decency.

When that happens we talk with the publisher. We explain our position to the publisher in a friendly and courteous way. We tell him that we would like to produce circulation for him, but it is quite impossible for his publication to be associated with a Catholic circulation plan if it offends the faith and sensibilities of Catholics, or if it publishes anything Catholic parents would not want their children to see or read.

Usually the publisher agrees with us. If such an article or picture causes a *loss* of circulation, he is just as eager to put a stop to it as we are to have him do so. We use no threat of any kind or degree, since he knows as well as we that he can't get circulation from this Plan unless he conforms with standards of decency. Decency is the key to the valuable help that is available to the publisher. The National Decency In Reading School Plan is a real practical influence for good.

A final word on the economics of the Plan. Every subscription secured for Catholic publications is secured at a loss to the Plan. Suppose a Catholic magazine is $3 a year. Fifty per cent or $1.50 is sent to the magazine.

Thirty-five per cent or $1.05 is retained by the school. More than the remaining 15% or 45 cents is spent to put the plan on. That leaves nothing to pay for bookkeeping, office costs, and supervisory expenses.

Catholic publications, which carry little advertising, simply cannot afford to spend more to get subscriptions.

The general interest publications, which carry a large volume of advertising, can afford to spend more; and, as a matter of policy, have long been accustomed to spending more. They can flourish if they get as little as 25 per cent of the price of the subscription. Thus, on a $3 order, they might accept only 75c, leaving a gross margin of 75c to the Plan. This margin pays all the overhead, travel expenses, printing costs and the like, in addition to enabling the Field Managers to make a decent livelihood.

The Plan would be bankrupt in a month if it operated only with Catholic publications. The general interest publications make its operation, indeed, its very existence possible.

This Plan organized and controlled by the *Catholic Digest* is dedicated to help build the Catholic Press and help improve the standards of the secular press. The priests of the *Digest* have had ten years of experience with it. They have watched its every phase, eliminated at once any feature that proved to be in any least way objectionable. They have made it a professionally competent Plan, honorable, courteous and dignified. It grows in acceptance and accomplishment of good.

The Mystical Body

"But what was symbol to the pagan is reality for the Catholic. The Mystical Body of Christ unites all ages into one company, and I can talk to Augustine, not as to a memory, but as to a man. The Incarnation did not destroy time, but raised it to an altogether new dimension. When St. Paul speaks of the 'life of Christ' he usually does not mean the thirty-three years Our Lord spent on earth. He means, as Msgr. Knox has said, an 'energy' poured out on the world, filling all times, and transcending each one of them, uniting together the whole course of mankind, making the Franks before Tours the companions of the heroes of the Alcazar. The Catholic holds his youth against an aging universe; he begins his eternity while still a wayfarer within a world that passes."—**Born Catholics**, by Frederick Wilhelmsen.

A New School Necessary?

Mr. W. D. Nutting — *To Catholicize our culture*

WE have long been praying that America will become a Catholic country. Many people not of us contemplate the prospect and shudder—and invite Paul Blanshard to give a lecture. Many who are of us suppose that the extension of existing parish life so as to include everybody in the country is all that is needed to bring about the perfect society. Regardless of fears and rosy hopes, it does seem that our prayers are to be answered to the extent that the Catholic Church will become the dominant religious body in the country and will have the opportunity of laying the foundations of a lasting Christian culture here.

I say we will have the opportunity, but this does not mean that we will take the opportunity. It is possible that we will miss our chance by using our growing power to demand merely external recognition and privilege, which will set back the conversion of America for centuries.

The taking of true religious leadership in a society, the laying of strong foundations of Christian culture, is so serious a matter that it must be prepared for by much prayer and thought and much deepening of life. We must become a people fit to lead before our leadership is accepted. The great tragedy would be that our attainment of power would find us unfit to exercise it. Therefore, as we become more powerful we must turn our attention more and more to a study of all that spiritual and cultural leadership entails, lest we be found wanting at the critical hour.

It is for this reason that I make bold to address my Fathers the Clergy. It is not that I am proposing one more job for an already over-burdened group of men—the job is for all of us. But it is a fact that if the clergy do not understand a thing or want it, that thing does not happen in the Church. I could even narrow this statement down to the pastors of the parishes. If they do not want a thing to happen, it does not happen. It is all-important, then, that our priests realize what cultural leadership involves, and that they see the necessity of preparing for it.

A culture is a way of life accepted by a people and based upon certain generally accepted convictions concerning God, man, the world, and human society. These convictions inform and modify the economic and political institutions which the society has inherited from its past, and these institutions in turn provide for the perpetuation of the basic convictions. The culture thus based gives

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A previous contributor, Mr. Nutting is on the faculty of Notre Dame University.

rise to its own unique forms of artistic expression and its own conception of the good life toward which its people strive. The fact that a Christian culture looks to the next life for ultimate blessedness does not exclude its having an ideal good life in this world also.

The human person, being a social being, needs an established culture if he is to have a spiritual, intellectual and economic home. It is that to which he *belongs*. A person uprooted from his culture is a man without a home, a bewildered and resentful wanderer. The most obvious examples of such a state are the many Africans who have been alienated from their own culture by the white man's civilization and yet have been excluded from the civilization. But the juvenile delinquent here at home is just as truly an example of it—a most ominous example in that he may be a foreshadowing of what is happening to the American nation as a whole.

Early American Culture

Our earlier American culture was English in its institutions and beliefs, but modified considerably by the conditions of the New World and by the intense religion of the Puritan movement and of Methodism. It was a strong culture—able to absorb millions of people coming into it from outside, and to extend itself across a continent. Its strong convictions concerning the basic realities were handed down from generations through the family, the Protestant Churches, and the schools of the communities. It had its weaknesses, certainly. It did not well understand the social side of man, and did not understand at all the sacramental relation between God and man. It saw nature as a thing to be conquered rather than as God's creation to be contemplated and to be used reverently. Having a profound conception of man's dignity, it was unwilling to recognize that dignity in men outside its own influence. But even with these weaknesses it presented a way of life refreshing in its liberty and in its encouragement of the natural virtues. People who came here seeking the Promised Land were not altogether disappointed.

The basic convictions concerning God, man, the world, and society which underlay our culture came partly from Christian revelation and partly, by a long route of inheritance, from classical antiquity where they had been worked out in a great philosophic and humanistic tradition. Wherever they came from, they had by the seventeenth century become part of the customary thinking of our race, being accepted without much criticism. Our idea of the worth of the individual human being, our idea of justice and of the sanctity of contract, our belief in democracy—all are derived from these fundamental convictions and would not have existed except for them.

What has happened in the last few generations is that these convictions have lost their authority through being subjected to a fierce criticism by a temper of thought which considers meaningless everything that cannot be weighed, measured, or clocked. That part of our population which claims to think has to all intents and purposes rejected belief in a divine sanction in human affairs. It has concluded that man is explicable in purely biological terms and that ethics is nothing more than sociology—that there is no "ought" beyond the "is." This means that the central ideals of American culture—human dignity and equality, equal justice for all, the Christian moral code, the social obligations of men—are left suspended with no philosophical and religious foundation under them. Our people want desperately to hold fast to democracy against totalitarianism. They insist that their youth adopt a serious attitude toward their social responsibilities. They are shocked at the cold barbarity that they see in some parts of the world. But if their children use the prerogative of childhood and ask *why* democracy is better, or *why* they should not steal cars, or *why* the communist brain-washing is wrong, they are at a loss to tell them.

A Reason Must Be Given

But unless parents can tell children *why* in a manner that will convince them, they cannot expect that they will continue to accept their ideals. These ideals are pretty generally held among Americans still, because of the time-lag that exists between the disappearance of a conviction and the failure of the ideal which is based upon it; but the time is almost up!

A generation nurtured on the positivistic way of looking at things can find no intellectual backing for its ideals, and ideals cannot be held by wishing. There is no use longing for the good old times when men believed in God and the moral law. There is no use denouncing the present generation and its teachers for apostasy. The blame must be placed several generations back. The men of the present—teachers and students alike—are living faithful to what they have been taught. We are witnessing not so much the failure of people as the failure of the culture on which people must depend.

One thing is certain: when a traditional way of thinking has lost its vigor it cannot be restored to life as merely traditional. It must be thought out again, and it must be accepted by the leaders of society as a set of convictions attained personally by reasoning. There is also another thing certain: there is nothing in the contemporary American secularism, there is nothing in contemporary American Protestantism, that can furnish an intellectual basis for the old American ideals.

Here lies our opportunity. We Catholics *do* have a way of thinking which can be rationally defended and which can supply a rational basis for the best part of that complex of ideals and institutions which make up traditional American culture. We can take these precariously drifting, though valuable, ideals and institutions and give them a more secure home than they have ever had before. We can supply to American culture and the American tradition a home that it is longing for, where fathers can tell their children *why* democracy is better, and *why* they should not steal cars, and *why* brain washing is wrong.

We have the potentialities for doing all this, but we are far from ready to do it. As a people we are not yet worthy to assume this leadership. Our growing strength and prominence has not yet been accompanied by a growing fitness to exercise our proper function of restoring society to Christ. Therefore, one of our most important tasks at the present time is to make ourselves ready for the cultural leadership of America.

The Real Social Leaders

It is a mistake to think of leadership as being exercised chiefly by the Very Important People of a society, or even by its thinkers. The most important leader, the person who determines what direction a society takes, is the man right down in society who says, "Let's do this," and his neighbors do it; or who says, "That's a good idea," and the group he is talking to agrees with him; or who sneers, "I wouldn't be seen dead in an outfit like that," and other people immediately throw their outfits which are like that into the ashcan. The thinkers propose ideas in conflicting abundance, the entertainers offer a welter of recreational attractions, outstanding persons of all kinds are making suggestions of all kinds on every conceivable subject. But down at the grass roots there are people who determine for themselves and for a following, what ideas, what recreation, what other suggestions they are going to accept and put into practice. These are the genuine social leaders, who can swing society in one direction or another.

It is impossible to determine how many of these natural leaders there are in the country. There may be as many as one in ten of the population. Their leadership is personal, and based upon some strength of character that they possess. If our American culture is to be saved, it is these leaders who must be reached with a teaching which will build up in them those convictions of what is true and what is false, what is right and what is wrong, what is sensible and what foolish, what beautiful and what ugly — the convictions by which they decide what ideas, plans, and fashions to accept and what to

Continued on page 213

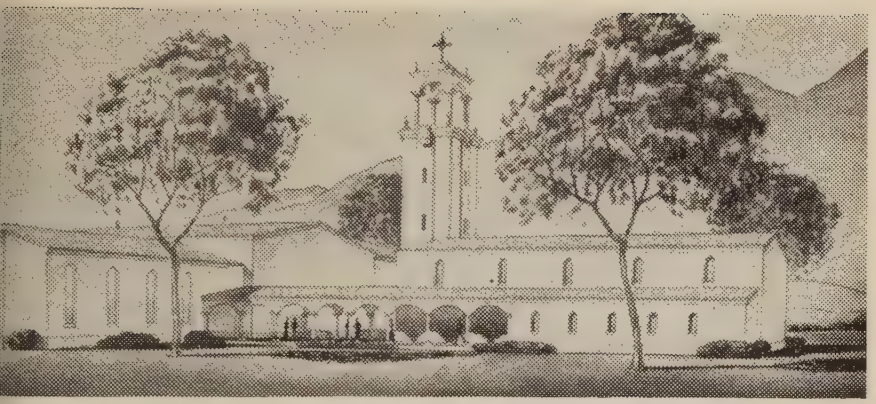
Check these questions and answers . .

FOR THE GREATEST

QUESTIONS most frequently asked The Charles J. Francis Company by members of the Catholic clergy interested in securing funds for parishes, deaneries, areas and dioceses are outlined here and on the following pages. ANSWERS are the best efforts of this company to provide the unbiased truth about campaigns.

Q. Why should a professional fund-raising organization conduct the campaign?

A. There are three principle reasons — necessity of experience, availability of time, and engendering of cooperation. *Experience* provides guidance as to what should, and what should not, be done. Without it only a small fraction of the potential could be raised. *Time* is essential because directing a campaign is a full-time job. It would be an unusual parish or diocese which had a man available with both the time and experience to direct such a campaign. Even if such a person were available, the very fact that he was a member of the Catholic group undertaking the campaign would hamper cooperation. His friends and neighbors, who had taken part in an assortment of civic or club programs, would each feel that his own personal opinion was just as good as that of the fel-



Regina Cleri Seminary, Diocese of Tucson, Tucson, Arizona
(Fund campaign directed by The Charles J. Francis Company)

POSSIBLE VICTORY...

low parishioner selected to direct the campaign. The result would be development of arguments, petty grievances, hurt feelings and the eventual collapse of the organization and the program itself. A professional director, employed for the specific program, is in much the same position as that of a doctor and his patients. Since the advice and recommendations are being paid for, the people feel that in order to get their money's worth, these directions should be followed.

Q. What should be the goal?

A. This question invariably takes considerable study by an experienced campaign director. It must be based upon many factors, including the particular need, the number of people available for solicitation, their occupations and nationalities, the advisable length of the payment period, the financial and employment conditions prevailing in the area, the future business outlook and the prevalence of other campaign appeals. The Charles J. Francis Company will not recommend or even accept a goal which it considers to be beyond the means of the prospective contributors. The company will not agree to an exorbitant goal merely to secure the campaign contract, but will upon receipt of sufficient information re-

CONTINUED ON NEXT PAGE

commend a goal to a prospective client which it considers to be just and reasonable. In requesting and receiving these recommendations, a prospective client incurs no obligation whatsoever.

Q. Over what period of time should payments extend?

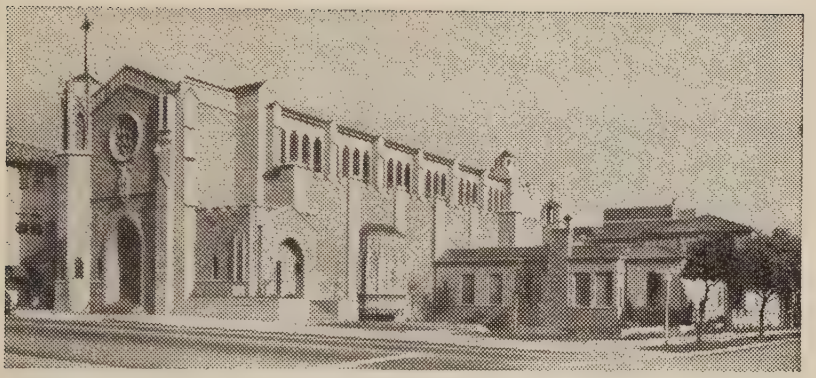
A. To say that campaign payments should extend over a certain period of months on all campaigns, regardless of particular circumstances, is indeed limited thinking and poor planning. The Charles J. Francis Company adjusts its payment periods to the particular parish or diocese being served. In some cases, where there is a relatively small financial need in relation to the number of Catholics available to meet the need, or where there is a rapid turnover among members of the congregation, a payment period of 12 months may be indicated. Most parishes and dioceses find that a 24-month period is best suited to their needs since it is neither too short nor too long. Some parishes, which are well-established and have little turnover among parishioners, find a 36-month period best suited to their needs. This is particularly true where there is a large financial need and a relatively small number of people to meet that need. A 36-month program where suitable, naturally brings in greater returns than does a program of a shorter period. The reason is obvious. If an individual makes a monthly contribution which is to the maximum of his ability, and if he gives this amount each month for 36 months, he is able to contribute more than if he gives the same amount for 12 or 24 months. The Charles J. Francis Company does not, however, recommend a payment period longer than 36 months and studies a situation thoroughly before recommending even the three-year period.

Q. How long does it take to direct a campaign?

A. This depends upon the size of the campaign and the amount of preparation necessary to conduct it. A parish campaign usually requires from six to eight weeks. This is sufficient time for conducting any campaign of a parish nature. Our experience has shown that where the campaign is conducted over a long period (which is sometimes done by a firm merely to keep its directors on salary) the tendency is for the prospective contributors to tire of the program and begin to lose interest before they are even approached to contribute. This, of course, reduces the amount which can be secured. Our policy is to handle the preparatory work, announce the campaign, conduct the organization and publicity phases, and bring the campaign to a climax when the peak of enthusiasm has been attained. A diocesan or institutional campaign requires a longer period of preparation, but the period between the announcement and solicitation is held to about 6 weeks. The over-all time for a major campaign usually runs from 14 to 16 weeks.

Q. Will payments be kept up?

A. Two major factors affect payments. First is the presentation of the campaign — contributors must feel happy in their giving and proud of what has been achieved. They must feel that success is



St. Jarlath's Church, Oakland, Calif.
(Fund campaign directed by The Charles J. Francis Co.)

due to their efforts. Second, an effective collection system must be set up which will provide complete but easy-to-keep records of contributions and a satisfactory method of providing statements for contributors in accordance with the terms of their subscriptions. The Charles J. Francis Company has had excellent success in keeping payments at a high level in campaigns it has directed.

Q. What about high-pressure? How will people react?

A. The Charles J. Francis Company will neither advocate nor tolerate high-pressure tactics. We secure contributions by showing people concerned the importance and necessity of their financial support and thereby secure that support willingly. Our Catholic people throughout United States and Canada resent pressure tactics, and gifts secured through this method are very likely to be left unpaid. Our record is built on success without high-pressure.

Q. What fund-raising organizations should be considered?

A. There are several responsible, ethical fund-raising organizations active in the Catholic field. If you are not familiar with the policies and methods used by each of them, a thorough investigation should be made of campaigns which they have conducted. Campaigns investigated should include those which may have fallen short of their objectives as well as those which have been overwhelmingly successful. After carefully assembling information regarding firms under consideration, it will be possible to eliminate those which you find undesirable. Remaining organizations will be happy to discuss your program and explain their methods without obligation, following which your decision may be made.

CONTINUED ON NEXT PAGE

Q. What will a campaign cost?

A. Every campaign entails two costs, both of which should be studied. First, the fee. Most reputable organizations work on a straight fee basis — not on percentages. Fees vary according to the number of directors assigned and length of time required for conducting the program. Fees will be quoted upon request after study by the directing organization. Second, campaign expenses. These include office help, printing, postage, dinner meetings and supplies. Some companies hold these expenses to a minimum through their knowledge of how to cut costs without sacrificing results. Since printing is often a major cost factor, the directing firm's experience in this field is essential to the client. Some firms with relatively low fees run up such high campaign expenses that the over-all cost is greater than that incurred by the selection of a firm whose fee alone might be higher. The Charles J. Francis Company holds these "other than fee expenses" to an absolute minimum. Each director is cost-conscious and guards the client's money as if it were his own.

Q. What happens if the campaign does not reach its goal?

A. In campaigns directed by The Charles J. Francis Company, the campaign must reach its goal or there is a proportionate reduction in fee based on the amount of subscriptions actually achieved. This provides protection for our clients against the possibilities of campaign failure.

Q. What about "client dividends?"

A. The Client Dividend Policy of The Charles J. Francis Company was inaugurated as of the first of last year. It provides for our clients a share in the success of our organization. At the end of each year a portion of the company's earnings are set aside and paid back to clients who have been served during the year. The client's share of these earnings is in direct proportion to the amount of his fee in relation to the gross income of the company.

Guaranteed Goals plus Client Dividends

The CHARLES J. FRANCIS Co.

FUND RAISING—PUBLIC RELATIONS

4526 The Paseo—Room 3
Kansas City, Missouri

84 Ninth Street
San Francisco, California

Continued from page 207

reject,—the convictions upon which a Christian America can be sustained. And the teaching must be presented in such a way that they may not be "educated out" of their grass-roots position.

No one is now trying to reach these leaders with any teaching that can possibly direct their power toward a social regeneration. No one but us Catholics can do it, and we are not trying. But suppose we were to try, what would be our procedure?

First, we must make the most of that grass-roots leadership that is already Catholic, at whatever age-level we find it. And here I am going to say something that may sound rather drastic: our existing educational institutions and techniques, whether of primary or secondary of higher education, are altogether unfit for this task. Our lower schools are devoted to mass production and are directed to maintaining a "high average" Catholicism. Our colleges, where they succeed, educate people away from the grass-roots; and where they fail they produce people that are impervious to ideas. And the whole system from top to bottom is so much a closed system that an adult who became aware of a need for thinking could not break into it. Our school system is designed to train young people for taking their place in American life, not for restoring American life in Christ. It fulfills its design well. It accomplishes its purpose. *But this purpose is not the training of those who are to establish a Christian American culture among us.*

Our Scholastic Inadequacies

The inadequacy of our school system for the great task of cultural renewal or restoring our country to Christ is thrown into disconcerting relief by its dealing with the new type of person who is presenting himself to be educated, a type which has found its ideals, perhaps, somewhere in the system, but then realizes that the system in general is not geared to further the ideals which have been implanted. A young man comes to the university having already had a glimpse of what total dedication to Christ means. He finds the official religion of the school to be a Christian athleticism to which he is supposed to conform. "Hit that Communion Rail on Saturday morning for the old team!" Or he may come up from high school without ever having had the least idea that there is more to Christianity than avoiding mortal sin, and that minimal Christianity is normal Christianity for the layman. He learns better from someone, and then finds that his new-found zeal puts him in opposition to the official way things are done.

That the Spirit is raising up among us the kind of person who has the potentiality of being used in a Christian cultur-

al restoration is becoming more and more evident. But it is just as evident, unfortunately, that the educational system and ideal that we have constructed with another purpose in mind is not able to deal with this type of person. It is not geared to cope with the apostolic-minded layman, and owing to its mistakes in handling him, it often leaves him in the end disillusioned or cynical or downright anti-clerical. There is real danger therefore that the opportunity which God gives us by raising up these people will be lost by our failure to understand them and to provide for them the education that will make them effective for a Christian cultural restoration.

They must in some way receive an adequate education. Otherwise their zeal will not be counterbalanced with the necessary wisdom. The existing educational institutions are already set in other directions. Therefore what is needed is a new type of institution; and here we have room for much discussion and much experiment. The very fact that the institution is something new allows a certain liberty of planning which is denied to a regular college. It might be well not to call it a college at all. Here are some of the things such an institution might do:

1. It might give opportunity to the student for deep adult thinking on the basic realities: God, man, the world, and human society, a thinking which cuts across the more or less artificial pigeon-holing of knowledge which our idea of "sciences" imposes.

2. It might be absolutely free in its use of methods of teaching and learning, so that the student is made acquainted with all the ways of learning and is therefore enabled to ascertain which way is best for him; and so that each teacher can teach in the way that is best for him.

3. It might bridge the fatal gap that yawns between the intellectual or "egg head" and the ordinary man by training its students to apply their scientific or universal knowledge to particular situations so as to understand individual men and to diagnose particular problems. This thing our present intellectuals do not know how to do, and therefore they cannot lead. Our practical men are ignorant in another way—they do not have sufficient universal knowledge — and therefore their leadership is likely to be in the wrong direction. The men who will lead society rightly must know the universal truths and must know also how these truths are involved in everything they experience.

4. Above all, our new institution must train its students in the worship of God, so that their worship may be offered with as much reason and as much articulateness as is found in their intellectual life, and so that it may be known to be the center of their whole life.

To Be Avoided

Such, in general, might be the aim of our institution. There are some things that definitely must be avoided.

1. The school must avoid all temptation to conform to general educational practice, for once the ideal of conformity is accepted it swallows up every other ideal.

2. It must shun all the huckstering practices by which the seriousness of education is toned down so as to attract students. It must not entice students, and must take only those who want to come, not those whose families want them to come.

3. It must avoid all the magnificence usually attached to colleges, so that the students will not be educated away from the grass-roots of society. Austerity of physical surroundings is the proper setting for serious thinking.

4. It must not set up artificial standards of admission so as to exclude normally intelligent people who want to come, whatever be their educational background.

A school like this could, and should be very simple—only the teachers and a place to teach. There need be no elaborate equipment, no costly grounds, and no big library (reading being assigned with regard to quality rather than quantity). There need be no administration other than the teachers, for the lust for recordkeeping would be out of place. All this lack of the props of education could be a blessing in bringing education back to its essential elements—teachers and learners, Mark Hopkins, the log and the student.

Because it wishes to educate those who want to be educated, our school would have to be quite elastic in its methods. It would have to accommodate itself to the seasons when its students could attend. This means vacation schools, night schools, courses at various odds and ends of time; and it means therefore that teaching must be much a matter of personal meetings rather than classes, with different people going at very different paces. Such a situation would make our popular idea of uniformity of courses and credits quite unworkable, and might, in God's mercy, lead to its abandonment.

A large school can use its material equipment more efficiently than a small one, but a small school can use its teachers more efficiently in that efficient teaching requires a personal relation between teacher and student which simply cannot exist in large-scale operations. Therefore our school should be small as well as simple. Perhaps ten teachers would be a maximum. With as many students as they could handle. Ideally there should be at least one in each diocese.

Training For Leadership

We must emphasize the fact

that this school is not aiming at what our Catholic colleges aim at. It is not training people for taking their places in American life. It is training them for leadership in the Christian Restoration of America. It is not interested in careerism. It should not therefore be a part of the organized school system, for it has other ideals and purposes, and must be run with other motives. To try to bring it into uniformity with the ordinary colleges would kill it. But neither must it be thought of as a school of Catholic Action. It is something far deeper than this. It is a school for producing the kind of people who can act wisely in Catholic Action. It is a school for teaching people to think and to know and to understand in a way that is most truly Christian because they have learned to employ their human faculties in the best way, because they have learned to think deeply about the most important realities that can be known—God, man, the world, and human society.

The knowledge of human society includes of course the knowledge of American society, and this is a field to which much attention must be paid. Our students must come to understand America as well as to love it. They must know its past as well as its present. They must know and respect its religious history and its rather puritanical morality, so that they can offer sympathetic moral and religious leadership at the grass-roots where people are looking for guidance, so that they may, each in his own environment, join in fellowship with all that is good in that environment, and help all men of good will to see that the Church is their true home, and the natural home for Americans.

This idea of using a new type of educational institution to bring about a cultural regeneration is not without precedent. Denmark in the early nineteenth century was in a state of what seemed to be hopeless social and economic degradation. The landowners lived in Germany, the laboring class was exploited and entirely without morale, the land was being blown into the sea. Then, under the inspiration of the rising nationalism of the age, a group of men decided to restore Denmark. Denmark was so small and Danes so few that every Danish man and every Danish acre must be made to count. These men wrote, they spoke, and, most important of all, they started the Folkschools; and their work resulted in a rehabilitation of Denmark, socially, economically, and by way of morale. There are certain characteristics of these schools to be noted:

1. They were private undertakings. Therefore they were not directed by a bureaucracy.

2. They took in anyone who wanted to come, but most of their students were common people who remained such, but took the lead among common people.

3. They were cultural and not vocational or technological. They did not teach people how to do things, but they tried to impart a knowledge of the Danish past, of the Danish character, and the possibilities of a revived country. To use a much overworked word, they gave a "vision." The students with the knowledge and with the vision then went out and figured out what had to be done and how to do it.

The analogy with what we want to do is of course by no means complete, but the success of the Folkschool does show that in a cultural regeneration the training and the inspiration of the mind is the important thing, and that doing must follow from knowing if it is to be effective.

In view of the condition of our country and the position of the Catholic Church in it, and in view of the permanent mission of that Church to make Christ incarnate in every culture that it touches, there is need for some among the leaders of the Church to lend approval and encouragement to a real effort to prepare for the time when Catholics will have to assume the spiritual and moral leadership of the country.

Forgotten Man?

With some 15,000,000 Negroes in the United States and only about 400,000 of them Catholics, it's safe to conclude that for most Negroes the Catholic Church is an unknown entity. Eight million Negroes are unchurched; the rest are mostly Protestant which is also understandable. We simply have not convinced the Negro that he has a place in our Church. To a degree, he has been almost forgotten. And yet Christ died for all men; He established His Church for all men. The Negro's soul is just as precious as the white man's. And every Catholic, every follower of Christ, must long for the salvation of the Negro, and not merely in a theoretical way, mind you, but in a practical sense. Which of course, means that we must exert every effort to bring Christ to them. And this means that we must have contact with them. For we will never accomplish anything if we simply theorize and continue to give the Negro the proverbial "wide berth."

We must talk with them, associate with them, regard them as our equals. As a commercial salesman endeavors to effect good will before selling his product, so we. There is a great deal of misunderstanding, even some resentment, that must be destroyed before we can even approach our sacred task. We must lose no time in facing it and doing all we can to prepare the way. Contact is important—with Catholics first and, through them, with the Catholic Church.—**(Phila.)—Standard and Times.**

Where Are Your Converts?

Leonard B. Nienaber

Formation — not Information

GET out the baptism register and look over your adult baptisms of the past five or ten years. How many of them continue to be practical Catholics?

A priest in the average complex parish today cannot baptize converts and turn them loose, without further contact with them. Converts face too many obstacles following their admission into the Church. Everything is strange, even though they have been taking instructions for six months and going to Mass. It is different now that they are on their own responsibility, especially when they have to go to confession.

If a priest has just a few converts a year, he will be able individually to continue contacts with them. If he baptizes a dozen or more, the priest will require some systematic means to check on them. He will need the help of others. Before he knows it, he will have some kind of organization with monthly or quarterly meetings.

This follow-up work may be done through already existing committees, especially through the Legion of Mary, through discussion groups of the Confraternity of Christian Doctrine or through some loosely or closely-knit club of the priest's own ingenuity.

The Guild of St. Paul of Lexington, Kentucky combines all of these features and for sixteen years has been following up the recently baptized. This is an organization now numbering more than 200 apostolic souls, the majority of whom are converts, but including cradle Catholics too.

The Membership chairman and some of the members of the Guild are present at the new convert's baptism. One of the older converts is appointed as a "guardian angel" to see that the neophyte has a companion for first Holy Communion and is introduced at the next meeting of the Guild. The monthly meeting and other club affairs serve as a means to further the instructions of the convert as well as to meet new friends. This gives the new Catholic a sense of solidarity. The full activity of the large parish is too complex for the timid stranger to crash into. The "guardian angel" by telephone and personal contact bridges this gap. He also introduces the new member in the proper parish society, whether it be the Sodality, Holy Name or Altar Society.

Thus the primary purpose of

Father Nienaber is the founder and now spiritual director of the Guild.

clear, which is to help the new the Guild of St. Paul becomes convert in every way, to be a companion to him and to see that he is provided with the religious articles he needs. The "guardian angel" can answer many of his myriad questions also. If there is opposition from non-Catholic relatives or friends, then the acquaintance with fellow converts is especially consoling.

Converts Are Zealous

A secondary and unexpected result of grouping converts is the zeal that they manifest and the burning desire to share their treasure with others. This zeal must be directed. The convert knows now what he has been missing all his life and he wishes to proclaim his newly-found faith from the housetops. And to him, all his former colleagues are prospects for the next instruction class. Manifestly, if his zeal is not tempered with prudence, trouble will ensue. And if he is not permitted to exercise his zeal at all, a great powerhouse of energy will be wasted.

Consider the ready-made contacts he has. He knows non-Catholics in two ways. He knows them in greater numbers than the average Catholic layman. He knows them also in the sense that he appreciates their frame of mind. He knows how to approach them. They in turn are more apt to listen to him because they know that he has taken the step into the Church. If the convert's non-Catholic relatives and friends do not come to him, he goes to them with a burning desire to share his treasure.

It has been the recurring experience in Lexington that a convert is the most frequent initial contact leading to eventual conversion. One might almost subscribe to the dictum that "It takes a convert to make a convert." Through the Providence of God and His grace, there are dozens of persons in the Catholic Church in Lexington today who probably never would have thought of joining had not a convert given the inspiration.

Especially, does the convert spread the Faith in his own family. One example is that of a grown daughter who was the first to become a Catholic. One after another there followed her mother and father and two brothers, then an older brother, a niece, the grandmother and sister-in-law. Their whole family connection is at least sympathetic and more members in time are expected to take the step. Recently two of the boys of this family married wives whom they brought into the Church. Converts who keep company with non-Catholics in a high percentage of cases lead the other party to investigate the Church and to join. There are more than 40 instances in the Lexington Guild in which

both husband and wife are converts and in which one led the other into the Church.

Converts Need Further Instruction

It is impossible for the person under instruction to absorb all the information that is presented. He wishes to know more, but it takes time to learn. The liturgy of the Church is intriguing but baffling. The priest cannot tell the instruction class everything that unfolds during the year; however if he has the converts before him once a month at the regular meeting he can explain month by month the events and blessings and feasts that occur in the church cycle. They can ask questions and thus develop a real appreciation of the beauties of the Church.

There are many topics of current interest that the convert wishes to have developed from a Catholic slant. The priest who offers a good program will be surprised at the high percentage of membership attendance, month after month. There is never a dearth of material for programs and the questions that spontaneously come from the crowd makes it difficult to close the meeting on time.

If there is any doubt about the necessity of some follow-up for converts, consider the phenominal growth in parishes covering twenty-seven States, Canada and England. When the first edition of "A Club for Converts," the booklet describing a Guild of St. Paul, was published in 1948 there were less than thirty clubs. Today there are ninety-five Guilds of St. Paul following the constitution and by-laws of the mother club at Lexington, Kentucky. A list of these together with convert groups using other names is included in the second edition of "The Guild of St. Paul" published last year and available for one dollar at the National Headquarters of the Guild of St. Paul, 501 W. Short Street, Lexington 13, Ky.

This booklet is written for priests and gives directions step by step, for organizing and conducting a club for converts. On the occasion of a large group of converts being received into the Church, it is timely to invite all past converts and zealous Catholics to attend a meeting at which the purposes of a club are explained and plans made to organize.

Programs are outlined, in the booklet on a monthly and on an annual basis. The benefits of the experience of the Lexington club over the past fifteen years together with the findings of other clubs are detailed so that the priest today has a ready-made fool-proof pattern to follow.

Lexington Converts First Meet In 1937

The growth in Lexington has been gradual and steady. When

the Most Reverend William T. Mulloy became Bishop of Covington the movement spread outside the Diocese and at the 1948 annual banquet in honor of the Conversion of St. Paul the Apostle, all clubs within a radius of one hundred miles were invited.

Five of these regional meetings were held with the number of delegates and distance travelled increasing so that it was decided to hold a two-day meeting April 25 and 26 in 1953. This proved to be more than a first National Convention because two delegates came from Canada and others travelled 1,500 miles. A total of 142 delegates from nine states were in attendance and decided to hold the next convention also at Lexington in the Spring of 1955.

Convention Discussions Practical

Practical benefits are derived from enthusiastic discussions and some of the convention findings are mentioned here.

In order to familiarize the new converts with the Sacrament of Penance, the priest might direct them to go to Confession and Holy Communion nine weeks consecutively. Call it a novena of thanksgiving for the gift of the Faith. Some priests also have the converts make a "dry run" and go into the confessional during the course as soon as this matter is explained.

Another method of tapering off the instructions is to allow a couple of non-essential lessons to remain and these can be treated after the person is baptized. The concluding pages of Father Coogan's "Catechism for Adults" makes this convenient. Also a mimeographed sheet of general questions can be given to the neophyte after baptism and used as an informal private review.

The pages of THE PRIEST previously have made mention of the card for emergency baptism. This bill-fold-size card contains the words: "I am taking instructions to become a Catholic, in case of accident see that I am baptized." This person has baptism of desire and the card is not necessary but the fact that thousands of these cards have been ordered by priests since the convention demonstrates that there is need for something tangible to place in the hands of the anxious convert.

Group versus individual instruction is a topic for discussion. The advantages of both can be secured by talking with each person individually a number of times before the group begins the course and then briefly before or after some of the sessions and then during the course. Make it a formal interview by scheduling persons individually every twenty or thirty minutes so that questions can be asked and counsel given if necessary. Of course in a

very large inquiry class this is more difficult, but it is a safe procedure, if it is done two or three times during the course. As Bishop Helmsing stated at the convention: "More attention should be given to the formation than to the information of the convert."

Another priest told about having members of the Guild spend time before the Blessed Sacrament in Church while he is giving instructions in the school.

Devotion To St. Paul Fostered

Devotion to St. Paul is coterminous with convert activity and so the National Headquarters is a supply center for holy pictures, prayer cards, medals, booklets, statues and even rubber stamps of St. Paul. Liturgically illustrated souvenirs for baptism and a four-page folder for promotional purposes are other popular items in demand.

With the special Apostolic Blessing of His Holiness Pope Pius XII and with the praise of dozens of Bishops the Guild of St. Paul movement grows at the rate of a new club every month.

In this age of specialization everything has follow-up and so it becomes evident that a Guild of St. Paul is not just another parish organization. It is a channel whereby the newly baptized is introduced to Catholic friends, to his or her proper parish society and to active participation in his newly found treasure.

The work of the Guild begins at the baptismal font and carries the neophyte until he is able to swim on his own in the complex parish life today. A Guild is not the first step in a convert program in a parish, it is the last. A priest must first make his people convert conscious so that they will actively bring persons to inquiry classes. When the parish has a number of converts, then the Guild of St. Paul begins to function. These converts in turn will go out and bring in others so that a veritable chain of souls are coming into the Church, one pulling the other. Where the activity of this keystone in the twentieth century convert apostolate will terminate, cannot be estimated. This well directed zeal will make a whole community conscious of the Kingdom of God upon earth.

Ways of Attaining Intimacy with Christ

"There are four great ways of getting in touch with Him; prayer, the Sacraments, reading, and the doing of God's Will.

"There is a fifth way, which needs a special place for its consideration; it is both a highway and still a short cut; it is to go to Him through his Mother."

—Boylan, **This Tremendous Lover.**

Code and Cult

Questions may be submitted to the editors

Joseph F. Marbach, J.C.D.

I HAVE a County Hospital in this town, to which I am occasionally called to visit the sick and to administer the sacraments. One day I found that there were two good Catholic mothers there. One had lost her baby, who was dead at birth. The other had a miscarriage at four months. In the course of the visit they raised the question as to what was the proper thing to do with the babies. The question which they really proposed and which has confronted me before is what should have been done with this fetus of four months? Would it be permissible to bury a fetus at that stage (four months) in the lot of the family, without any ceremonies of course? I was once told by a Catholic father that he had done so when they had such an experience.

Yes, it is the mind of the Church that every fetus should be properly buried. There are of course many difficulties and the people are usually so confused and so worried about the mother that often little thought is given to the fetus. Perhaps you could write a brief letter to the head of the hospital asking that arrangements be made for the burial of the fetus of Catholics.

A Maronite lady went through two civil ceremonies with the same Greek-Orthodox man here in Minnesota on Sept. 21, 1908, and on Jan. 15, 1918. Would you consider the first civil marriage to be valid?

Yes. Since the marriage took place in this country these two dates are not too important as the Maronites were never held by any particular legislation for this country. On Aug. 17, 1914, the decree "Ne temere" that became effective April 19, 1908, was extended to the Ruthenians (Ukrainians) of the United States. No other particular legislation appears to exist concerning the form of marriage for the other Eastern Catholics of the United States.

The recent date to remember is May 2, 1949. On that date the new marriage legislation for the Eastern Catholics of the world became effective, thus after that date all Eastern Catholics anywhere in the world are bound to the usual form of marriage.

We presume that the Greek Orthodox man had been baptized and so there is no possibility of disparity of cult. Disparity of cult affected all Eastern Catholics and even Orthodox Christians *before and after* May 2, 1949.

May I have your help on the following case? John, non-Catholic and non-baptized, marries Jane, non-Catholic and non-baptized. John and Jane later separate—Jane remarrying. John, after 25 years, meets a Catholic lady, who is free to marry. John wishes to make use of the Pauline Privilege and marry this Catholic lady. Now before John may enjoy the Pauline Privilege, doesn't John have to prove: (1) that his conduct was not responsible for the separation between himself and Jane; (2) that Jane, meanwhile, has not been baptized?

You might ask your Officialis to put this case on his calendar to investigate the possibility of a Pauline Privilege case.

The cause of the break-up is not too important from the technical viewpoint—before the baptism of the petitioner. Secondly, yes, it would have to be proved that Jane was never baptized and is still unbaptized —a Pauline Privilege is not possible if Jane became baptized after leaving John.

I would add that the implied age of the parties makes one wonder if the parents of both persons are still alive. Without the testimony of the parents, it is very difficult to prove the non-baptism of any person.

Is it true that there are special Indulgences for the "Family Rosary?"

Yes. On October 11, 1954, Pope Pius XII granted additional Indulgences to those who recite the "Family Rosary." There was already the Indulgence of 10 years each day and the Plenary Indulgence twice a month if the rosary was recited in the family unit. The new grants favor those who recite the Family Rosary daily for a week; these may gain a Plenary Indulgence under the usual conditions on any Saturday and also on two other days of the week, and also on the 17 universal feasts of Our Blessed Mother — *Acta Apostolicae Sedis*, XLVI (1954), 552.

May a pastor refuse to baptize the child of two Catholic parents who live together but who refuse to validate their civil union?

No; as long as the parents promise they will raise the child as a Catholic and their promise seems sincere, the pastor may not refuse to baptize the child.

Sometimes, depending on the temperament of the persons, the priest might "bluff" the parents a bit and gamble they will regularize their union if he states he won't baptize the child until after their marriage—but it seems a dangerous gamble as they may disappear and never come back.

This frequent situation calls to mind some good advice we received—when a child is to be baptized always ask the parents about their marital status —make it seem like one of the

routine questions asked at baptisms. Even those only civilly united usually bring the child for baptism and it is a good time to "catch" them. A few kind words may give them a change of heart and bring them to the rectory for the arrangements for the validation. Thus, to repeat, when the group comes for the baptism, take the father or mother aside for the usual vital statistics and inject a casual question about their marriage as though it is the ordinary question to be asked along with the mother's maiden name, names of sponsors, etc.

It is admitted that sometimes the priest will in good conscience judge that there is *no* guarantee of any Catholic life in the future for the child and would be in good conscience to refuse such a baptism, but again it seems a dangerous gamble.

Waldron writes: "There does rest upon the priest an obligation to assure himself in some way or other that the child presented will receive a Catholic training. If both parents are lax Catholics, who have fallen away from the practice of their religious duties, then as a general rule the child may be baptized, if there is a founded hope that the parents will change their ways. In doubt the judgment of the local Ordinary should be obtained. Certainly the pastor cannot lawfully baptize an infant if its parents aver that they will not rear the child as a Catholic" — *The Minister of Baptism,* Washington, 1942, p. 77.

This recalls a case in our parish. The people did not bring the infant to the church and so it was not our refusal, but meeting the father on the street, we asked him to bring the child for baptism, and the reply, "Why should I? When he grows up, he'll be like me—he'll never go to Church!" It was too bad his faith was not as good as his logic.

On the other side, we have heard that in a certain diocese the Bishop has the rule that a child may not be baptized until after the parents regularize their marriage. This seems more than the law in Canon 751 demands.

Morals And Politics

Those who are selected for office by their fellow men . . . in their speech and in their actions are bound by the same laws of justice and charity which bind private individuals in every other sphere of human activity. Dishonesty, slander, detraction and defamation of character are as truly transgressions of God's commandments when resorted to by men in political life as they are for all other men.—The Hierarchy of the U. S. (1951).

PUBLICATIONS DISAPPROVED

by the

National Organization of Decent Literature

MARCH, 1955

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

The Code Authority, Comics Magazine Association of America, Inc., is reviewing all comic books of 24 publishers to determine whether or not these books conform to their new comic book code.

The NODL Reviewing Committee is now conducting its own survey of comic books which bear the Code Authority seal of approval. It shall present its findings to the Code Authority when finished.

POCKET-SIZE BOOKS

ACE PUBLICATIONS

Bad 'Un
Fear and the Guilt
Heat Lightning
Luisita
Modern Cassanova's Handbook
Open All Night
The Marina Street Girls
The Naked Fear
Will To Kill

AVON PUBLICATIONS

Amboy Dukes
Cry Tough
Belly Laughs
Bubu of Montparnasse
Dark Passions
Dawn On Our Darkness
Devil's Daughter
Enter Without Desire
Honeymoon Guide
How Rough Can It Get
Other Side of the Night
Forbidden
Gang Girl
Go For The Body
I'll Call Every Monday
Intimacy
Laughter Came Screaming
Love for a Stranger
Make My Bed In Hell
Millie's Daughter
Naked Acre
Never Leave Me
Rue Rigalle
Rusty Desmond
The Big Brokers
The Hoodlums
The Wrong Turn
Thunder Below

BALLANTINE BOOKS

Heyday
Summer Street
The Golden Spike
Tides of Time

BANTAM PUBLICATIONS

A Cry Of Children
Battle Cry
Clara
Flee the Angry Strangers
God Has A Long Face
Here Comes Joe Mungin
Lament for Four Virgins
Picaroon
Quick Brown Fox
Someday Boy
The Cautious Amorist
The Day of the Locust
The Hate Merchant
The Man From Brazil
The Price of Salt
Troubling of a Star
Wait for Tomorrow

BEACON PUBLICATIONS

Gutter Gang
King of the Khyber Rifles
Pawn
Rooming House
Shabby Street
She Got What She Wanted
Stable Boy
Walk in Darkness

CARDINAL PUBLICATIONS

A Stone for Danny Fisher
Flesh and the Dream
Nana
Night Light
1919
The Devil Rides Outside
The Devil's Laughter
The Ragged Ones
We Are Betrayed

DELL PUBLICATIONS

Back Country
Caroline Cherie
Daughters of Strangers
Deep Is The Night
Gina
Go Down To Glory
Reap the Whirlwind
Sex After 40
Teresa
The Bold Saboteurs

FIRST EDITION

Conduct Unbecoming
Girl on the Beach
I Detest All My Sins
Men
The Calm Man

GOLD MEDAL PUBLICATIONS

About Doctor Ferrel
As A Man Falls
Cabin Road
Cry Down the Lonely Night
Handsome
Jezebel in Crinoline
Pappy and the Promised Land
77 Rue Paradise
South of the Sun
So Wicked My Love
Spring Fire
Sweet Money Girl
Take Your Last Look
The Dangerous One
The Fall of Suzanne Swift
The Mating Cry
13 French Street
Tokyo Doll
Women's Barracks

LION PUBLICATIONS

A Dog's Head
A Hell of A Woman
A Swell-Looking Babe
A Way With Women
Boss Man
Chicago Woman
Joy House

Sexual Practices of American Women
Sin Pit
Strange Sister
The Criminal
The Flesh Baron
The Kidnaper
The Joy Wheel
The Naked Night
Tiger Street

NOVEL SELECTIONS, INC.

Poor Fool
The Bastard

PENNANT PUBLICATIONS

American Me

PERMA PUBLICATIONS

Grand Hotel
Indian Summer
Memory of Love
Music Out of Dixie
Nine to Five
Port of Call
Sing At My Wake
The Color Of Blood
The Condemned
The Southpaw
The Tall Dolores
They Had A Glory
To Have and Have Not
Unconquered
Victory In the Dust

POCKET BOOK PUBLICATIONS

Homer Crist
In Love
Lord God of the Flesh
Pride's Castle
Sultan's Warrior
The Girls of Sanfrediano
The Bishop's Jaegers
The Story of My Psychoanalysis
Trespass

POPULAR LIBRARY PUBLICATIONS

A Girl for Danny
A House Is Not A Home
Angle of Attack
Ask for Linda
Blondes Die Young
Blood Royal
Born of the Sun
Dark Streets of Paris
Dead Trees Give No Shelter
Devil Take Her
Don't Crowd Me
Everybody Slept Here
Find Me In Fire
Glitter
Hot Freeze
I'll Get Mine
Julia
Macamba
Mark of the Hunter
Naked and Alone
No Angels for Me
Prince Bart
Rage to Love
Rogue Wind
Run, Brother, Run
Satan Was A Man
Shakedown
Strange Lovers
Strangers in Our Midst
Ten Roads to Hell
The Beach House
The Big Bubble
The Big Rape
The Diary
The Dim View
The Dead Tree Gives No Shelter
The Gathering Darkness
The Gilded Hearse
The G-String Murders
The Hot and the Cool
The Innocent One
The Loving and the Daring
The Night is my Undoing
The Violent Wedding
These Items of Desire
Torment
We Burn Like Candles
When the Gods Are Silent
You Can't Stop Me

PYRAMID PUBLICATIONS

After Dark
Bold Moment
Chicago Women
Chinese Lover
Dark Brother
Female Convict
Hospital Doctor
Hill Man
Lession In Love
Let's Go Naked
Love Camp
Loves of Goya
Mark of the Hunter
Mimi
No Angels for Me
One for the Road
Pierre's Woman
The Cheat
The Come-On
The Dim View
The Junk Pusher
The Redhead from Chicago
The Shame of Mary Quinn
Women on the Wall

SIGNET PUBLICATIONS

A Lamp for Nightfall
A Law for the Lion
Awakening
Caesar's Angel
Catcher and the Rye
Center of the Stage
Days of My Love
Father and Son
Forever Amber
Four Days in a Lifetime
From Here to Eternity
God's Little Acre
House in the Upland
I, The Jury
Journeyman
Kiss and Kill
Love Without Fear
Mistress Glory
Morning, Winter and Night
My Days of Anger
One Lonely Night
Pajama
Portrait of the Damned
Sanctuary
Scollay Square
Search for the Sun
Serenade
The Big Kill
The Birds and the Bees
The Chain in the Heart
The Hoods
The Long Wait
The Lost Year
The Mountain and the Valley
The Naked Heart
The Outsider
The Revolt of Mamie Stover
The Scattered Seed
The Skin
The Waiters
The Wayward Ones
Tobacco Road
Tragic Ground
Trial By Darkness
Trouble in July
Uncle Tom's Children

DIGEST-TYPE NOVELS

Back-country Wench
Back-Road Motel
Backstairs
Backwoods Girl
Backwoods Shanty
Bayou Girl
Beach Girl
Big City Nurse
Boarding House
Boy Madness
Cafe Society Sinner
Career of Sin
Celler Club
City of Sin
City Streets
Coed Sinners
Confessions of a Lady's Chauffeur
Farm Hussey
French Nurse
French Sinner
Gang Girl
Gang Mistress
Girl-Crazy Professor
High Priced Party Girl
Hilly Billy In High Heels
House of Sinners
Hoyden of the Mountains
Hungry for Love
Indiscretions of a TV Sinner
Intimate Affair of a Sinful Model
Intimate Affairs of a French Nurse
Joy Girl
Lost Woman

Love Hungary Boss
Love-Hungry Doctor
Love Hungry Millionaire
Love Starved Woman
Male Ward
Man-Crazy Hussey
Man-Hungry Widow
Motel Mistress
Native Girl
New York Model
Night-Club Sinner
Nurses' Quarters
Odd Girl
Pick-up Girl
Playboy's Nurse
Red-Headed Nurse
Red-Headed Sinners
Reefer Club
River Boat Girl
Runaway Girl
Runaway Blond
Savage Eve
Scandals at a Country Club
Scandalous Career Girl
Scandalous French Doctor
Scandalous Nurse
Secrets of a Coed
Secrets of a Doctor's Bride
Shameless Playgirl
Shanty Girl
Shanty Road
Ship's Doctor
Sin Cruise
Sinful Island Vacation
Sins of an Aspiring Actress
Sins of a Private Secretary
Slum Doctor
Soldier's Sinner
Stag-Party Girl
Streets of Paris
The Lonely Soldiers
Toffee
Trailer Camp Girl
Very Private Secretary
Wayward Nurse
Wild Girl
Woman-Crazy Doctor
Woman of Passion
Young Sinners

MAGAZINES

Actual Confessions
Adam
Adonis
Adult Phychology
A Laugh A Minnit
All-True Fact Crime
Amateur Screen and Photography
Art and Camera
Art Photography
Authentic Detective
Ballyhoo
Bare
Beautiful Girls
Beauties
Beauty Parade
Best True Fact Detective
Big Time
Body Beautiful
Bold
Bronze Thrills
Brief
Brown
Bust Out Laffin
Burlesque
Candid Photography
Candid Whirl
Cartoon Humor
Cheers
Color
Comedy
Complete Detective
Complete Police Cases
Confessions
Confidential
Confidential Confessions
Confidential Detective
Crime Detective
Crime Exposed
Dare
Daring Detective
Daring Romances
Detective Book Magazine
Detective World
Detective Yearbook—1954
District Attorney Detective
Exclusive
Exclusive Picture Detective
Eye
Eyeful
Fact Detective
Famous Police Cases
Fifteen Love Stories
Figure
Figure Photography Annual
Figure Studies
Flirt
Focus
Foo
Fotocrime
Fotomatic
Foto-Rama
Frolic
Front Page Detective
Fun Parade
Gala
Glamorous Love Stories
Glamorous Models
Good Photography
He
Headquarters Detective
His
I Confess
Inside Detective
Jest
Jive
Laff-Annual
Life Romances
Life Story
Lilliput
Line-Up Detective
Love
Love Book
Love Secrets
Man to Man
Men
Modern Man
Movie Spotlight
Movie Play
Mr.
Mr. America
My Confession
My Romance
Nifty
Night and Day
Now
Nudist Year Book
Off Limits
Our Life
Our World
Pace
Pack of Fun
Paris Life
Peek Show
Peep Show
People Today
Photo
Photo Arts
Photograph Workshop
Picture
Picture Digest
Picture Follies
Picture Fun
Picture Life
Picture Scope
Picture Show
Pix
Playboy
Point
Police Detective
Police Record Detective
Prize Winning Photography
Pulse
Rave
Real Detective Cases
Real Police Cases
Real Romances
Real Story
Reward
Romance Confessions
Romance Time
Salon Photography
Scope
Secret Confessions
Sensational Detective Cases
Sexology
Show
Show Girls
Sir
Smash Detective Cases
Special Detective
Strange Medical Facts
Stare
Startling Detective
Sunbathing
Sunshine & Health
Suppressed
Tab
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
Tomorrow's Man
Tops
True Cases of Women in Crime
True Crime Cases
True Life Detective Cases
True Life Stories
True Love Secrets
True Police Cases
True Police Yearbook
21-The Magazine For Young Men
True Police Yearbook

TV Girls and Gags	Wham	World Digest
Uncensored	Whisper	You
Uncensored Detective	Wink	Your Psychology
Underworld Detective	Wit and Humor	Your Romance
Vue	Women in Crime	Zip

NOTE: A Club to obtain pocket-books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 33 West 42nd St., New York 36, N. Y.

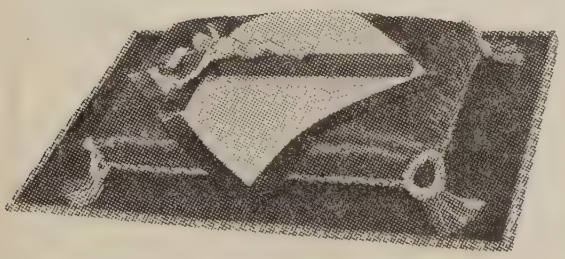
List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana.

Individual subscription is $1.00 per year. Copies of the list are sold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

State Regimentation

The same people who proclaim today that democracy must have one school system, will proclaim tomorrow that democracy must have one political party, one Church, one newspaper. When they say democracy, that means state regimentation.—Dr. Paul Wolfe in **The Grail.**



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Book Reviews

Sisters' Institute of Spirituality, Proceedings, 1953

Ed. by Joseph E. Haley, C.S.C.,

Notre Dame University, pp. ix, 211, $3.00

IF proof were needed of the divinity of our Church, a cursory glance at the Catholic Directory, which lists the vast number and delightful variety of religious Sisterhoods in our land, should furnish that proof to all those who honestly seek the truth and are willing to accept its full significance. Those thousands and thousands of noble women who with a stout heart and an open mind have left the world and all that it contains and who dedicate their lives and all their faculties to the glorious cause of educating youth and affording aid to the afflicted; and all this, as their profession avows, *propter amorem Domini Nostri Jesu Christi*—these "valiant women" of our day, a standing miracle in the moral order, render eloquent and convincing proof that the Saviour's word has not lost its pristine and powerful significance: "Behold, the kingdom of God is within you."

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OUR SUNDAY VISITOR

HUNTINGTON, INDIANA

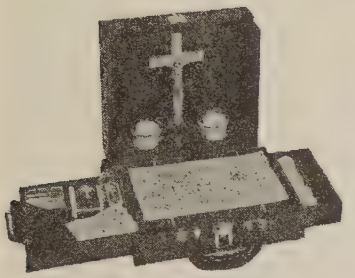
urges itself upon the spiritual leaders of the Church: Has adequate attention been given towards sustaining, refreshing, and invigorating those spiritual forces upon which the strenuous apostolate of our Sisterhoods must feed in order to live and survive the battle around us? To furnish them with a penny catechism, a few prayer books and some light spiritual literature; to take care, perhaps very irregularly, of the sacramental ministrations in their little convent chapels; occasionally even, if our manifold "duties or avocations" permit, to give them a brief conference — all these are necessary, but by no means adequate aids to the thousands of intelligent and fervent souls who, as Brides of Christ and co-workers of the Holy Spirit, have been charged in these latter days with such a tremendous share in the apostolate of the Church.

Spirituality—A Science

Spirituality is not only an art but a science as well, especially for those who are to lead and instruct others in the Science of the Saints. *Fides quaerit intellectum.* There is need of formal, systematic and progressive instruction in the vast realm of the spirit. In support of which spiritual writers are wont to quote the inspired text *Ordinavit in me caritatem* — "He set in order charity in me" (Cant. 2:4).

The University of Notre Dame has nobly risen to the occasion. "The Proceedings of the 1953 Sisters' Institute of Spirituality" tells the story in concise form with appropriate illustrations. After Fr. Cavanaugh's Report and

PRIESTS EVERYWHERE



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Fr. Hesburgh's Address of Welcome, we are introduced to Archbishop O'Hara's plain-spoken and practical message on "Growth in Christ." Then follow well-defined, systematic and very enlightening treatises on "The Formation of Novices and the Government of Communities" (Rev. Paul Philippe, O.P.), "Ascetical and Mystical Theology" (Rev. Charles J. Corcoran, C.S.C.), "The Liturgy and the Religious Life" (Rt. Rev. Msgr. Martin B. Hellriegel), "Canon Law for the Religious Superior" (Rev. Romaeus O'Brien, O. Carm.), "Particular Examen of Conscience and Growth in Holiness" (Rev. William Robinson, C. S.C.). "Mary the Model of Religious Perfection" (Rev. Bernard I. Mullaly, C.S.C.) fittingly closes this ambitious array of fundamenal questions in Spirituality. Each article is followed by practical and revealing Workshop Summaries.

Needless to say, Religious will want information on countless other topics of the spiritual life, and for that reason it is sincerely hoped that the University will continue this noble effort to afford our Religious Sisterhoods that formal training to which they are entitled by every right and which, as the large number of attendents reveals, they so earnestly crave. To those who find it impossible to attend the Institute the present volume offers a valuable and thought-provoking substitute. — Thomas Plassman, O.F.M., St. Bonaventure College, New York.

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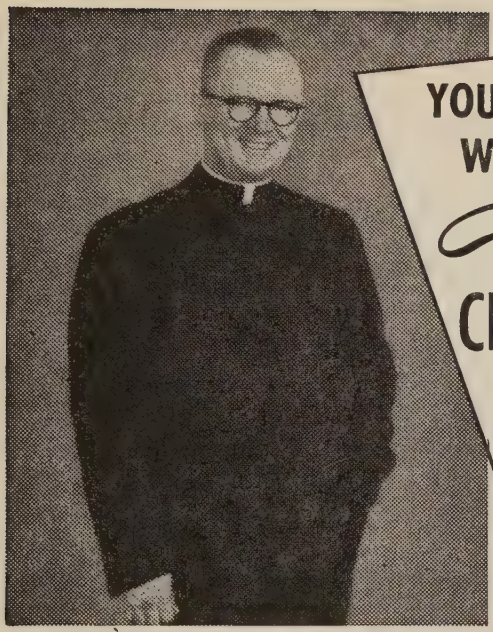

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translated by Mary Barbour
Montfort Fathers Publications, Bay Shore, N. Y., 1954, pp. 188, $2.50.

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Some may be tempted to be displeased by the fact that he doubts the historicity of the many stories sprinkled throughout the book. It would be difficult to make a critical investigation of these, yet, in general we can surely say this: even though a given story may not be certainly historical, at least, the sort of event described is not too

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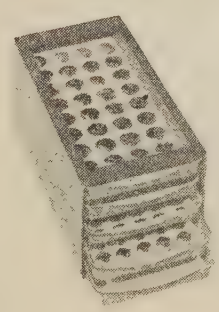

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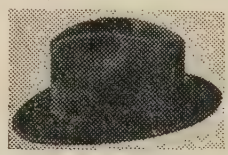

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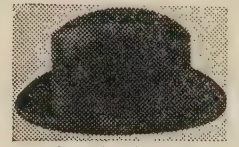

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Book Reviews

much for the love of our Blessed Mother to accomplish. In that way, we can look on these stories as ways of meditating on her goodness and her care for her children. And to recall such a meditation at a time we are slipping into a careless recitation of her Rosary, is a potent stimulus to arouse our determination to serve her better.

Many readers have noticed the moving unction of style that is found in St. Louis' *True Devotion to the Blessed Virgin Mary.* That same quality is to be found often in this little book as well. It should prove to be a great help to the thoughtful reader. — William G. Most, Dubuque, Iowa.

Medieval Essays

By Christopher Dawson

Sheed and Ward, New York, 1954, pp. 271, $3.50

MEDIEVAL Essays is Dawson at his popular best. This needs a word of explanation. The tremendously learned author is hardly ever what one might call "popular." The vast range of his knowledge makes him often formidable, and calls upon resources not every reader may have at his command. *His dictis,* it is still possible to call the present series of essays popular, in that the essay style is somewhat less demanding and the choice of his topics has particular appeal for the average Catholic reader of serious subjects.

Of rather widespread interest, we think — and hope, will be the chapters entitled "The Scientific Development of Medieval Culture" and "The Vision of Piers Plowman." Beyond that we will not venture to choose. Suffice it to

say that this reviewer, who remains anonymous, found the chapter on medieval theology engrossing and felt that he had found the chapter on Church and State highly enlightening in view of a present controversy. De gustibus. . . — J.B.

His Heart in Our Work

Edited by Francis L. Filas, S.J.

Bruce Pub. Co., Milwaukee, 1954, pp. 192, $3.75.

SOMETIMES we wish the mailman would not come. On almost every trip he manages to bring another periodical, another fifty or a hundred pages to be skimmed through quickly or, per-

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haps, not even looked at. We are convinced that there are in the magazines which we get good things that we really ought to read, but we have no time to search for them. Beyond that, there inevitably comes the day when someone says, "What, you never heard of *Alter Christus!* Why! that quarterly was a gold mine. You will have to read through my file some time . . . " That is all we need. "Father," we say decisively, "it simply cannot be done."

That is the honest truth. We cannot be expected to read everything good in the many periodicals published for priests. But if someone takes the time to select from one of these magazines the articles which he thinks to be of lasting value to us, and if those selections are published in book form, then we can do what would otherwise be impossible.

Our thanks are due, then, to Father Filas for the time and effort he put into gathering together the articles which make up the chapters of *His Heart in Our Work.* As a priest and an author he was well qualified to take up the search, and the selections which he has made are certainly worthy ones.

A few chapter headings will suffice to indicate the general subject matter of these: "Thoughts For a Priestly Apostolate," "The Blessed Virgin and the Priest," "Quickening Fervor at Mass," "On Penance," "Power From on High,"

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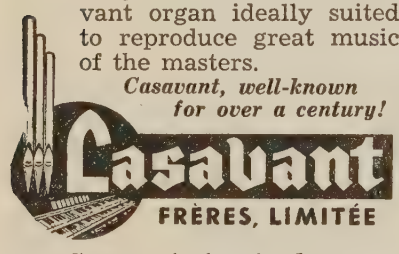

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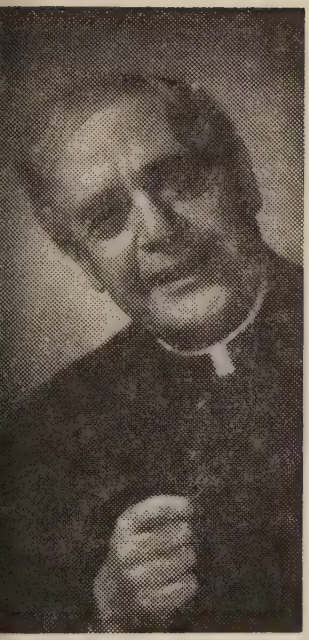

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Continued from page 182

ular press, answering attacks, correcting inaccurate reporting, or maybe just sounding off with some pertinent Catholic observations on the times and the morals of our community. Every Reader's Column is widely read and the "Rev." before our name is generally enough to ensure publication.

In controversial matters, however, many of us seem to lack self-confidence. Perhaps it is that we don't trust the accuracy of our information, or we don't want to appear officious before our fellow-diocesans. Whatever the cause, we too often blaze with momentary indignation and then turn to the sports page to cool off.

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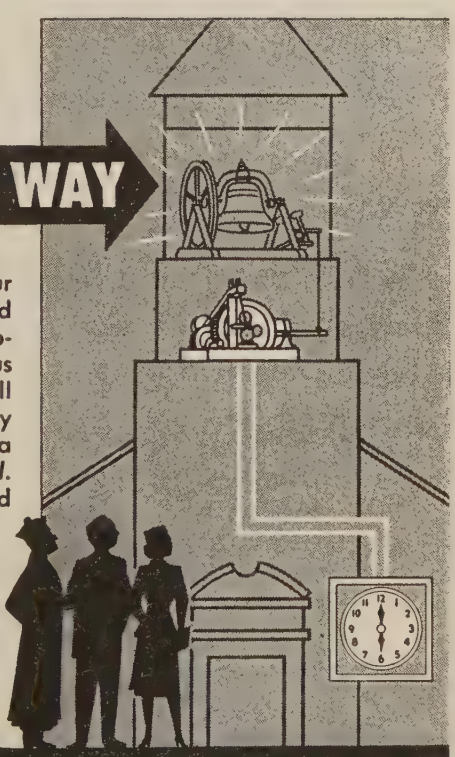

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Correspondence

'Confusion On Communism'

IN my letter in the December PRIEST I said that any alleged ex-Communist who would persuade me of the genuineness of his reformation must show "an earnest effort to halt (the Communist Party's) vicious work," and must "make restitution by exposing those branches of the evil conspiracy with which he is familiar." Father Cronin says (January PRIEST) if this would cause the ex-Communist serious economic loss he could not require it as a condition of absolution. But society may rightly impose different measures of atonement from those that obtain in the confessional, and those charged with the security of the country have another kind of duty than that which binds the confessor.

However, the demands which I laid on the ex-Communist did not include public self-exposure. If the Washington businessman of whom Father Cronin speaks had gone quietly to the FBI and exposed all

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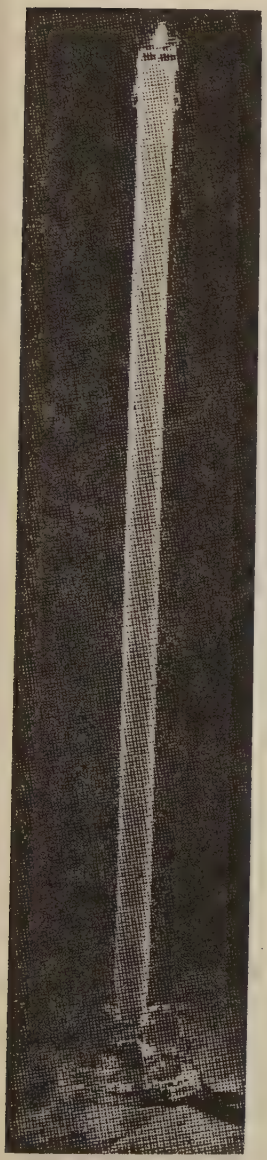

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he knew about the Party and those who were in it at the time he was a member, such action would meet my test. It would furthermore be his best insurance *against* public exposure. If he were able to satisfy a Congressional Committee in executive session that he had told all to the FBI, he could be reasonably sure he would never have to appear in public session.

I do not believe Father Cronin has met my argument on Wechsler and Oxnam. If they, like the Washington businessman, had refrained from attacking almost every enemy of Communism in this country — those ex-Communists who, less concerned about the risk of economic loss, are doing everything they can to extirpate the evil of which they were once a part; Congressional Committees; the Security Program; the FBI — if they had held their peace, no one would ever have bothered them. But those whom they attack can defend their cause only by defending themselves. And they can defend themselves only by putting the public on notice that those who are bidding for their support, the Oxnams and Wechslers and the rest, do not come into court with clean hands. Thus it is the anti-Communists themselves who are responsible for exposure of their own errors.

I agree that ancient follies should not be gratuitously dredged up and exposed to public view. They should be revealed only when

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there is cause. But it is for the reason that I hold cause exists a good deal more often than Father Cronin seems to think, that I suggested his proposal for a general amnesty was highly dangerous.

He does offer one argument which, strategically considered, has a certain force. He says that the only way we can appease the anti-anti-Communists of press, periodicals, and radio is to forget the past. I fear he is unduly optimistic in supposing such a surrender would buy the desired peace. But even if it would, the price is too high.

Sincerely,
H. J. E.

Father Cronin's Reply

SO as not to prolong the controversy unduly, I am appending a few remarks which I hope will close the issue between H. J. E. and myself. I do not believe that we differ in essentials, but rather in matters of emphasis.

In the first place, I do agree that former Communists should help extirpate the conspiracy in which they participated. The gravity of this obligation would depend on three factors: 1) the importance of the activities of which they were informed; 2) the need for their particular information by our security authorities; and 3) the personal damage that possible revelation would entail, since neither the F. B. I. nor Congress can give ironclad guarantees of secrecy. Thus, Chambers rightly gambled his future for the good of the country. But one would not impose the

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same obligation on an obscure Communist in an area already well covered by the F. B. I.

Regarding Wechsler and Oxnam, there is no *inherent connection* between their former pro-Communist leanings and present day "anti-anti-Communist" positions. Many persons with no provable Red leanings are in the "anti-anti" camp. Moreover, the records of both individuals are so contradictory that it would be fairer to question their judgment than their loyalty. Both can adduce anti-Communist statements and actions. In such cases, it is much better to handle issues on their own current merits, rather than confuse the issue with debatable questions of attitudes and motives. In polemics, one's total argument tends to be no stronger that its weakest part. Why weaken strong cases with side issues which allow diversionary smokescreens?

My consistent position throughout the years has been for a strong, intelligent security program. Stupidities, such as the Agriculture Department's handling of the Wolf Ladejinskey case, hurt our cause just as much as the Army's laxity in the Peress case.

If loyalty and security matters were handled competently and accurately, by men with long experience at their job and realistic insight into the Communist conspiracy, the ground would be cut from under the "anti-antis" who use every blunder to discredit security programs.

Sincerely,

John F. Cronin, S.S.

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April is a most liturgical choice for a eucharistic month. You have Holy Thursday, Good Friday, and Easter — all intimately connected with the Blessed Sacrament. If our people can get so many graces during Mary's Month of May, will Christ in the Eucharist, principle source of grace, be outdone in generosity when we honor Him during April!

For further information concerning this movement you could contact the Blessed Sacrament Fathers, 17608 Euclid Ave., Cleveland 12, Ohio.

The Apostolic Union

SINCE the appearance of the article "St. Pius X and the Apostolic Union" (THE PRIEST, Dec. 1954), several priests have inquired about individual membership and also regarding information for the formation of a local unit.

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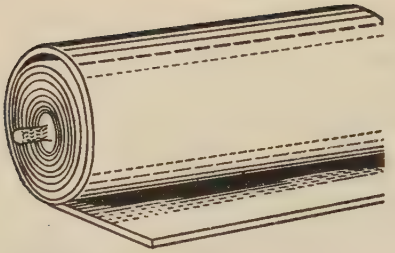

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found in membership in a local unit, since this makes possible gatherings for days of recollection and discussion. Application for the formation of units should be addressed to Msgr. Simon Delacrois, 56 bis, Rue Desnouettes, Paris XV, France. The Director General will be very happy to give full details.

Sincerely in the Sacred Heart,
Edward J. Hogan, S.S.

St. Mary's Seminary
Baltimore 10, Md.

Wants Information

SINCE its first edition I have been reading and enjoying your very good magazine THE PRIEST and look forward monthly to each succeeding issue. You are to be commended for your excellent work.

May I inquire through your correspondence column whether any of your readers knows of a Father Nicola Zotti, a secular priest, who served as pastor of St. Anthony church, Johnstown, Penna., back about 1907-09? We are interested in learning whether this priest remained in the States after he transferred from the Johnstown pastorate or returned to his native Italy.

Any information will be gratefully acknowledged by: Father L. G. Hileman, T.O.R., 124 Maple Av., Johnstown, Pa.

Gratefully and sincerely,
Louis Hileman

For Your Information

A LETTER signed "Father John Frances of Our Lady" received recently by the editor of *The St. Louis Register* has been disclosed

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by the New York archdiocesan chancery to be the work of a fraud. A chancery spokesman said that the man is a layman with no ecclesiastical standing whatsoever. He has sent many similar letters, and generally uses the same post office address — The Rose of the Rosary Society of Our Lady of the Immaculate Heart, J. Burns, Box 549, GPO, New York City.

The letter to the St. Louis newspaper contained a tirade against President Eisenhower and Winston Churchill.

Under the signature, "Father John Frances" was described as "the Vassal of Our Lady of the Immaculate Heart." Followers of the excommunicated former Jesuit, Father Leonard J. Feeney of Cambridge, Mass., call themselves "Slaves of the Immaculate Heart of Mary" but the New York Chancery spokesman said the writer of the letter is not believed to be connected with that group.

N. C. W. C.

Washington, D. C.

Interracial Art

REQUESTS come to our office seeking information or advice on many different matters. This month I received a letter that I can not answer satisfactorily. Perhaps your readers can assist me.

The letter comes from a priest who has spent ten years working in a parish for colored people. The letter reads as follows:

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Advertisers
IN THIS ISSUE

Adirondack Chair Company 180
Allied Brief Case Co. 166
Archabbey Press, The 182
Argo Slides 182
Benziger Bros., Inc. 253
Calhoun Co., The L. A. 233
Carmelite Press, The 242
Casavant Freres Limitee 240
Catholic Mutual Relief Society 242
Central Catholic Insurance Company ..237
Char-Lite Mfg. Co. 234
Community Counselling Service 231
Cook Laboratories Inc. 173
Dazey Enterprises Inc. 177
Family Digest, The .... 3rd Cover
Finn & Associates, Thomas R. 178-179
Florida Palm Company 250
Francis Company, The Charles J. 208-209-210-211-212
Gales Men's Shop 251
Gold Company, Hugo A. 162
Hansen & Sons, D. B. 175
Heinzeller, Hans—The Woodcarver 148
Herder Book Company, B. 183
Huntington Laboratories Inc. 161
Information Magazine 249
Institute of Spiritual Theology 244
Isinglass Valance Company 181
Kenedy & Sons, P. J. 165
King Koin Sorter Company 236
Koley Plating Company 184
Lawson Associates Inc. 168-169-170-171
Lux Candle Company 245
Mack-Miller Candle Company Inc., 2d Cover
Mesirov, Alexander—Clothier 255
Ministers Life & Casualty Union 241
Nat'l. Catholic Supply House 247
Nat'l. Church Goods Supply Co. 230
Newman Press, The 176
O'Toole Company, The Edward 174-229
Oestereicher's 254
Our Sunday Visitor Inc. 232-236
Parsons & Parsons Company 234
Patterson & O'Donnell 180
Poorman Art Studios 240
Root Company, A. I. 252
St. Thos. More Legal Research Inst. 167
S.V.D. Catholic Universities 239
Shreve & Company 172
Toomey Company, The R. J. 235
Verdin Company, The I. T. 243
United Book Service 246
Waldron & Whealn 238
Westport Fibercraft Company 163
Will & Baumer Candle Co., Inc., Back Cover

Correspondence

I am looking for Holy Communion and Confirmation certificates that emphasize the universality of the Church. These Holy Communion certificates with the Christ of the flowing hair giving the Sacrament to the golden-haired girl and tow-headed boy touch me as heretical or proximate or at least offensive to pious eyes. When ought the Mystical Body and Christian solidarity be emphasized if not at Holy Communion!

Then—is there a certificate or can one be made showing the priest giving Holy Communion to a rail full of children from all races? And this in modern American dress! I've seen Christmas cards with Negro children in grass skirts adoring the Infant. I think the colored feel toward that as the Irish do toward Bridget, the maid—subtle mockery.

I'm grateful for whatever leads you can suggest.

I shall be grateful for whatever leads any of your readers can give me to suggest to this priest.

Sincerely,
Eugene F. Richard
Assistant Director
Confraternity of Christian Doctrine
Archdiocese of New York.

'Slides' on the Mass

FOR some time now I have been searching for slides on the Mass. I have the Queen's Work set, but am searching for others. I would like them colored if possible. Can any of your readers be of assistance in this matter?

Respectfully yours,
Theodore C. Rooney, O.F.M.
Washington 17, D. C.

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